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THE BIBLE OF THE FUTURE.

BY THE REV. WILLIAM F. WUNSCH.

THERE are two sets of difficulties in the face of which the Bible must establish itself as the Word of God to the Age. To the plain man the one set is technical and rather unreal, but the other made up of real and living difficulties. Indeed, all that they have in common is that they are alike difficulties in the way of seeing that the Bible is the enduring Word of God.

To the first set, of more academic problems, belong such questions as these: Why have we four Gospels, telling the same general story, but differing in detail, and even disagreeing where they are relating the same incident? Are the reports of miracles exact historical narrative? What shall we make of varied readings of the same passage, all supported by manuscripts more or less venerable? Are the so-called five books of Moses entirely from his hand? How can we regard the Imprecatory Psalms, whose maledictions offend our moral sense, as the Word of God? How can Scripture which suffers from any admixture of outgrown moral standards be the Word of God? These, and many others like them, are worthy questions, and they deserve and have their answers, too; but they are critics' difficulties. They do not seem altogether momentous to the user of the Bible, whose thoughts are engaged with what the problems of the time demand of a Word of God; he has difficulties with the Bible which make these fade into a pale, academic light. With them we do not mean to deal.

In contrast to these, which are difficulties existing in the Bible, those of the second set are difficulties in current living which the Bible does not seem to meet as the Word of God might meet them. The man of to-day lives in a society far more intricate and perplexing than that known to the Scriptures. It teems with problems upon which the Bible does not speak out plainly and certainly; at least it does not seem to the age to do so. There are new and extremely vital problems connected with the relation of man and woman. There are others which concern the family, whose circumstances are radically changing with the growth of dense city-life. There are grave questions pressing for solution, between what are now, at least, rival elements in society. Some social problems have grown to international size. Men have difficulty with the Bible because, so far as they understand, it does not speak out as the Word of God on these subjects. And how can it? they may go on to ask. It took form in a past society, much simpler than to-day's, with other problems. We have come among new questions, larger questions, more intricate questions; and we have advanced to different and sometimes much higher points of view. Does the Bible put forward express principles for a social order like the present one; teachings that can help with a "beneficent re-construction" of society; laws large enough to be applied in the formation of that "world-state" which is making its appearance in the consolidation of men's interests the world over by modern methods of communication and transportation? Upon such development it would seem that the Bible as the Word of God, having meaning for whatever age, ought to cast a strong and helpful light. Does it—can it—coming as it does to us out of a past civilization? It is such difficulties as these that make up our second set of questions. They are real, and earnest. It is with them that we are concerned. Does the Bible meet these problems springing from the modern social order—and disorder, in the way in which we would expect the Word of God to deal with them?

Just what is our expectation in this respect? When, in

our opinion, will the Bible be speaking out upon these issues as the Word of God? What it then says, we feel it will say with a ring of certainty, the sureness of eternal truth. It will speak positively. Secondly, it will be a moral principle which it will put forward, not yet an economic law, nor a full scheme of social life; a moral principle to be freely and as wisely embodied by men as may be in the present order of society, or the changing order. But thirdly, it will be a spiritual principle directly applicable to social conditions. It will not be individualistic, but a law of social life. That is, it must be directly and modernly helpful. Are these not the three chief items in what we expect of the Bible as the Word of God to the Age? Less than ever in the complex society in which we find ourselves, are we sufficient to ourselves; we seek the voice of God in His Word. But more keenly than ever we feel that we must ourselves master problems and times; we do not expect the Word to do more than give us guiding principles for embodiment by men into an improving society. And finally, we have found the ethics of traditional Christianity addressed to the individual and not to society; we are in search of a revelation of Christian principle upon a scale corresponding to the national and international size which the problems of the day have assumed. If the Bible comes to us in this positive, directive and large way, will we not feel sure that we have in it a contemporary Word of God?

Commanding efforts have not been failing to win meaning from the Bible for pressing social problems. Of the books put out to-day upon the Bible which are of general interest, most are works upon the social teachings of the Lord or upon the social significance of the teachings of some part of the Bible, bearing such titles as "Christianity and Social Problems," "Christianizing the Social Order," etc. Influential as these have been to discover and set in motion laws of social life which are to be found in the Bible, they have not served to exhibit the Bible as a whole as the Word of God. They have found social significance and meaning for to-day in some of the Lord's teachings; this

is not to find such meaning in the Bible as a whole. A partial Word is still an uncertainly regarded one. And again, where direct teaching cannot be cited upon a problem, but at most only deduction made from a teaching, the Bible has not spoken yet with that direct and certain helpfulness which the Word of God is rightly expected to render. We want to feel that the Word itself is speaking. There are those, therefore, who, more or less consciously, have given up all idea of hearing from the Bible in this fashion. Like the disciples of John the Baptist, they ask, whether they are to "look to another." To some the Bible of the future is some other Bible. At least, they look away from it, to advances in human science perhaps, for solving, or for help with, the questions which the age is raising.

The discovery of social laws in the Word, while it has not redounded yet to the establishment of the Bible as the Word of God on large contemporary and future questions, has indicated, however, how the Bible may be so established. It may unfold to meet the times. It has the faculty of doing this, and has demonstrated it. The Old Testament unfolded into the New. The Lord's "I say unto you" was not abolition but fulfilment of Law and Prophets. The Ten blessings sprang from the Ten Commandments, as from a chrysalis in which higher moral flights for the race were preparing. The two greatest commandments of all were but the luminous exaltation of two Old Testament laws. Christ's kingdom of heaven was an unexpected, but no less truly sequent, fulfilment of the Jewish reign of the Messiah. The New Testament, in turn, together with the Old, has exhibited a power for unfolding down the Christian centuries. It has given up more and more meaning. Each age has uncovered depths of meaning not plumbed by the preceding. The extraction, from Prophets and sayings of the Lord, of moral principles for the government of society is the most recent example of this capacity of the Word for unfolding with new meaning.

Now, in these days, there has come a new and even epochal disclosure of heretofore unknown or unrealized

meaning in the Word. An inner sense is being uncovered to man,—just such truth as the Age has begun to seek. Not a theory that there is such truth hidden away in the Word, but an exposition of it is advanced. Not a possibility that the Word keeps pace with the age, but actual demonstration that it does is available to any inquirer. As forces like steam and electricity have been extracted from nature, new power and light have been set forth from the ancient Scriptures. Each field has had its own discoverers. And in that of Bible interpretation, Emanuel Swedenborg, styling himself the servant of the Lord Jesus Christ, and illuminated by Him, has set out and formulated an inner sense of Scripture, which has always been embodied in it, as the mind of God is in all He speaks and does, and which has therefore only waited until that time when the race was ready to understand His Word more fully.

This inner sense, pervading the Word, gives the whole Word positive and unexpectedly lofty things to say upon the spiritual and moral problems of the day. Its outlook upon life is the outlook of to-day, not of Jewish times, nor of Gospel times: it sees society in the large forms in which society now exists. Its theme throughout, whether its story is taken up in Genesis, in the Psalms, or in the Book of Revelation, is the kingdom of heaven, or that redeemed human society towards which, with our social problems and doctrines, we are struggling. In general, it draws a picture of a "greatest man," of a society consisting of all mankind, and held together by due regard from every part of it for the general good. In this society there is a careful grading of civil, moral and religious ends. A new doctrine of use is propounded for the government of it. With a redeemed local, national, and international society for its proposition, the inner sense of Scripture may be brought to bear powerfully on the very questions with which the age is engaged. It inspires to the solution of these problems. It equips man spiritually and intellectually for the age's difficulties. It fits the times.

Speaking not as deduction from a few isolated sayings of

the Prophets and of Him Who was more than a Prophet, but from an inner sense, a more interior apprehension of the Mind of God, the Word then speaks with that positiveness which is one item in our expectation of it. Within the literal Scriptures there are spirit and truth which are one step nearer the mind of God and in advance of the Age, able to lead it, and give the future, which is opening before us, a Bible. The Bible also puts forward, then, a principle toward the embodiment of which in social life men may bend their best efforts as rational beings. It fits no ready-made scheme upon society, but holds up a goal and a way, for and in which men can study and work. From that goal of a larger humanity, which shall at large put the spiritual above the material as the individual must do in his own small case, there streams a light which will brighten and spread with the days, which will be the light in which men will work out their social problems to the ends espoused by them. There is no problem of society that may not at nearer or farther range be illuminated to an extent by the light of the Word's inner sense,—questions of suffrage, of economics, of international relations. A "world-state" is the newest phenomenon in international life; yet the formulated teaching of the Word's inner sense had this development in view from the first; its great scale of corporate neighbors, to whom that regard is to be shown which is enjoined upon us by the second Great Commandment, was topped by "the human race," as "neighbor in the widest sense."

This opened Bible is therefore the Word of God to the age of national development and of international federation which is setting in. It is distinctly the Bible of the future. For it not only deals with the problems which we see are those of the immediate future, but the light it has to shed upon them has yet to be brought to bear upon them. It is a Bible still to be appropriated. The great principles of moral action upon national and international scales have yet to be worked out and harnessed to the times' problems. The Word, with this signal unfolding of its depths of mean-

ing, not only keeps abreast of the day, but is far in advance of it.

The general modern position in right which accepts no say-so as to the character, Divine or otherwise, of the Scriptures, but holds that the Bible is exactly what its contents can be shown to be. If it contains, on the whole, standards that are outgrown, world-outlooks that have passed, personalistic ethics which are inadequate to a time when the chief problems are social, it cannot to that time be said to be in its entirety the Word of God. But has its faculty for unfolding with new meaning been taken into consideration? What are its contents? Has inquiry here been full? Has Swedenborg's disclosure of an inner sense, concerned with the redemption of human society, been examined, and tried, and put to the test of an application to the problems of the day? Is the Word not possessed of an inner sense in which it addresses itself to the problems and difficulties of the day; by which it raises the standard anew for civilization to march under? This is an inquiry which the Bible student generally has yet to undertake.

The Bible, in its power of unfolding, yields for the present day an inner, spiritual significance perfectly adjusted to the day in method and in matter, shedding reasonable light, and that upon the character of problems in which men are now engaged. It meets the Age. It has not lost its eternalness. It remains, not a constant, but a heightening standard in all change. Civilizations pass, and with them their best flower and fruit; but where they fade, the Word of our God stands forever. No new generation ever finds itself stepping out in advance of the Word. Nor will this Age do so, but realize rather that its Lord has come again to lead it, opening His Word for the guidance of men by rational spiritual principles to higher and larger goals than they ever before consciously sought in the redemption of society and the race. The present Bible will be the Bible of the future. Its inexhaustible contents once known, it will show itself ample for the needs of mankind, individual and collective.

WILLIAM F. WUNSCH.

A DECALOGUE FOR TODAY.

By the Rev. Walter B. Murray.

IN one of the most remarkable and spiritually beautiful of the Psalms, the 119th, we find the following: "O how I love thy law! It is my meditation all the day."

When we think of the Ten Commandments, can we truthfully make this statement? Possibly our first impression of them as children was that they were an important part of the Old Testament which our elders thought it necessary for us to learn by heart. We recognized that they had some relation to life. Probably we were greatly overawed by the severity and majesty of expression; but we cannot say that as children we loved this portion of the Law. It is entirely possible that we were even bribed to learn them by judicious praise or by a more tempting material prize. By one method or another we were probably induced to store them up in our memories. Happy the child who does have provided in his own mind and heart this basis of truth for the Divine influx then and in later life! Unfortunate the millions of children of our race who do not have stored up in their memories for the guidance of their lives these fundamental principles of morality and religion!

Whatever may have been our attitude towards the Ten Commandments when we were children, what is our attitude today? What is our personal love for this supreme expression of God's law? As occupants of church pews we should hold them in the highest respect. We are told that a preliminary of love is a proper respect.

We can say, however, that as natural men and women, by which we mean being naturally-minded as opposed to being spiritually-minded—as living in that lower natural degree of life into which we all are born—we do not love

the Ten Commandments, for they do not appeal to the natural man. The naturally-minded, unregenerate man does not like laws which restrain him in the exercise of his selfish instincts; he prefers to be a law unto himself.

If one should wish to start a new popular religion, the first thing to do would be to advertise as a prominent feature, How to Escape Keeping the Ten Commandments. One can attract the crowd at any time by showing that they are unnecessary, or obsolete, or superseded.

Possibly he would not be entirely frank in the matter. He might do as the most popular new cult of the day does, ignore sin and show that all the disorder of the world which the Ten Commandments were enunciated to prevent is attributable to the effect of "mortal mind." If there is no sin, laws to prevent it are unnecessary. That is one way of eliminating the Ten Commandments.

Another way which is extremely popular could be adopted. It is to discredit all religious checks to selfishness and self-indulgence, including the Ten Commandments, as results of priestcraft and superstition, although it might not be stated in any such direct way or appear ostensibly to have any such object. One might simply try, as the materialists do, to discredit all religion as emanating from man himself.

Or, one might be perfectly frank, and succeed in attracting the multitude; for the fact is the merely natural man does not wish to have the Ten Commandments displayed before him.

The Ten Commandments have never been popular. We might as well face the fact. The effort of all religion has been to devise some way to escape keeping them. The Israelites, to whom they were first given as principles of religion, kept them for the sake of reward. I think that very few of them would have been able to say with the Psalmist, "O how I love thy law! It is my meditation all the day." I make this statement because of what we learn of them from their history and also because of what we know of human nature today. We know that they were

solemnly exhorted to keep them. The giving of them was attended by the most awe-inspiring manifestations of the Divine power. The penalty of failure to observe them was painted in the darkest colors. The Lord evidently felt that it was better for them that they should keep them because of fear than not at all. On the other hand, the promises of blessing upon those who kept them were made as attractive as the Almighty Himself could devise. The selfish appeal of fear or gain is the only one that the naturally-minded will heed.

But we know that the Israelites as a people did not love them. They were continually breaking the first and the second by lapsing into idolatry, and in so doing naturally broke all the rest. Their failure to keep them caused them to be led finally into captivity and resulted in the total disappearance among the nations of ten of the tribes. Those of Judah and Benjamin who came back to Jerusalem from Babylon did not indeed ever again fall into idolatry, but by their ingenious and crafty interpretations of the law, with which the Lord has made us familiar by His scathing rebuke of them, they practically made them void.

The first thing the early Christians tried to do was to throw off the yoke of the law. It is true that by the law which they did not wish to keep they meant at first the ceremonial law, but by their interpretation of Christ's mission they succeeded finally in dispensing with the keeping of the moral law as an essential requisite of religion, insisting that salvation consisted in faith alone without the works of the law, the keeping of the moral law being a voluntary thing, a desirable result of grace, but not an essential condition of salvation. For, had not Christ kept both the ceremonial and moral law, and in so doing had He not become righteousness for them? In this way did they try to eliminate the real necessity for keeping the Ten Commandments, making the commandments of God of none effect through their highly elaborated scheme of salvation.

But we know well that Jesus did not try to eliminate

the Ten Commandments. When the rich young man came to Him and said, "Good Master, what good thing shall I do, that I may have eternal life?" He answered, "If thou wilt enter into life, keep the commandments," and briefly recited the Decalogue, thus showing that the basis for our hope of heaven is the keeping of the Ten Commandments.

What does He do in the Sermon on the Mount but give again the Ten Commandments? The Ten Blessings are the complement, or spiritual interpretation, of the Ten Commandments. And He said, "Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfill"—that is, to live up to or according to them.

To emphasize with all the solemnity possible the necessity for the keeping of the moral law, He added, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of the least commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Then to show just what commandments He meant He proceeded to enumerate the old-fashioned Ten Commandments which the natural man does not like, beginning with, "Thou shalt not kill," and showed that they were to be kept not only in the letter, but in a new way that people had never thought of before, that is, in the spirit.

So today the Decalogue we are to consider is the same old one that we have been taught from our youth up. What we hope to do briefly is, to demonstrate that it is not something to be afraid of, to run away from, but to hail with joy; that it is as necessary to human life as the foundation to a house, or as the pillars and girders and beams; or as important as the bony framework is to the human body to which it gives form and strength and permanence. We are sure that without it there could be no security for life or property or loved ones, no homes, no government, no or-

ganization of human society,—but instead only a wilderness in which fierce wild beasts roam from which we would have no protection. It was not only the Sabbath that was made for man, but the whole moral law.

The Decalogue is thus not a code of disagreeable laws or religious precepts which interfere with our liberty and prevent our happiness, but a God-given expression of love for the human race in order that it may enjoy the fullest protection, the most perfect liberty—the freedom of the sons of God—and undying happiness.

But some of the critics of the Bible say that the commandments of the Decalogue were not new to human society when they were promulgated from Mt. Sinai. And what of it? They were certainly the first official expression of the fundamental laws of morality and religion that have survived the wreck of the ages. It is true that they were not new when Mt. Sinai burned with fire, and the Children of Israel were awed into silence by the blackness and darkness and tempest, and heard the sound of the trumpet and then the proclamation in tones of thunder from the midst of the burning mountain; they had been the laws of the nations before that time, but they were promulgated then in so miraculous a manner to make it known that these laws are not only civil and moral laws, but also Divine laws; and that acting contrary to them is not only doing evil to the neighbor, that is, to a fellow citizen and society, but is also sinning against God. They thus became also the laws of religion, which were never to be abrogated. Thus the highest and strongest motive which can animate man, that of religion, was availed of to impress him with the necessity of perfectly and forever keeping them. Their faithful observance not only made a man a worthy citizen of this world and of human society here, but also a citizen of heaven and the associate of angels. And thus it was forever made manifest to men that true religion is the faithful performance of our duties and obligations to God and our fellow-men.

It is true that in the Decalogue men are urged to a rec-

ognition of these duties and obligations by a series of "Thou shalt nots"; but it is also true that the first and best way to approach the natural man who cares only for his own rights and privileges is to warn him against infringing upon the rights and privileges of others. Without the Decalogue as we have it in the Old Testament the Lord could not have summed up in the New Testament the whole duty of man as loving the Lord supremely and the neighbor as one's self. On these two commandments of love to the Lord and the neighbor hung all the law and the prophets; but the law and the prophets had to precede.

So we see that in the two tables of the Decalogue we have our duty to God and to man outlined for us, and that the negative way of putting it was made necessary by the depraved condition of mankind,—the new and spiritual, the positive way being revealed only when men could be uplifted into a higher state of perception.

The Lord through His revelations of truth for this New Age has enabled men for the first time to perceive two most important things in connection with the Decalogue. They are these, and they are new: First—The Ten Commandments contain in a brief summary the complex of all things of religion. Second—By means of a life according to them there is a conjunction of God with man and of man with God, which is the end of all religion.

That they contain in a complex all things of religion is shown by their very name, "The Ten Words," as they are called in the original; "ten" signifying in the language of numbers *all,* and "words," *truths.* It is not by chance that the number ten is made the basis of our system of notation—it is inherent in the constitution of things; and it is not by chance that the metrical system, which is to become the world's system for every kind of measurement, is based upon the number ten. We are also familiar with the fact that the term "word" is the most appropriate vehicle to express the idea of the form of an inward quality, and thus become its truth, or outward expression. The Word of

God is His truth. The Ten Words thus signify all truths in a complex.

This complex of all things of religion in the Ten Words, or as they are more familiarly known to us, the Ten Commandments, since these Words or Truths are in the form of commands, is further shown by the fact that they were written on two tables, one of which treats of God, the other of man, containing in each case the fundamental things of our proper relationships to God and men. "All things belonging to doctrine and life have reference to love to God and love towards the neighbor; and all things pertaining to these loves are contained in the Decalogue." Thus, in the Decalogue when viewed spiritually, are contained the summing up of the Law and the Prophets, and the Gospel as well.

That by a life according to the Ten Commandments there is a conjunction of God with man, and of man with God, which is the end and aim of religion, is very obvious. Does not common sense teach us that nothing could be more pleasing to God than to live according to His laws or commandments? Does not the Lord teach us, "If ye love me, keep my commandments"? "He that hath my words, and keepeth them, he it is that loveth me"? It is this kind of love that conjoins us with the Lord.

We are taught by the Lord in His revelations of truth for the New Age, and we are rationally shown that it is true, that the first essential of religion is to look to the Lord and to shun evils as sins against Him. This is to keep the commandments.

Now for many, many centuries we have been taught something different; we have been taught that the first essential of religion is to have faith, and by faith was meant a belief in an intellectual proposition or a Plan of Salvation, which placed all the emphasis on a free pardon, and none on life, and we have been told that a mental acceptance of this Plan of Salvation entitled us to a ticket of admission into heaven. But this latter teaching we know from reason and ordinary common sense and

observation is not true. We know that one is saved only by a reformation of character, a reformation of character brought about by a conjunction or union of the individual soul with the Lord Jesus Christ as God and Saviour. This is a self-evident proposition to a Christian. And we know that the first step in the reformation of character is to look to the Lord and to shun evils as sins against Him, which is to keep the Commandments, for the summary of all evils which are sins is given us in the Ten Commandments. Thus the Decalogue teaches us our duty to the Lord and the neighbor, and as we obey its "Thou shalt nots," we learn that we are truly conjoined with the Lord, which is salvation.

There may be some who doubt this because it seems contrary to former teachings of men upon this subject; but to them I would repeat the Lord's words, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." And He adds that those who follow Him only in name and not in life He will deny, saying unto them, "I never knew you: depart from me, ye that work iniquity."

We who have heard the Lord's voice in this New Age have learned that the only way by which we may be conjoined with the Lord is to shun the evils forbidden in the Decalogue as sins against Him, and that as we do so we invite Him into our hearts. He gifts us with the love of good and makes us to be truly His children; and never until we recognize the sins forbidden in the Decalogue in our own hearts, and in His strength fight against and overcome them are we saved. We are "saved by grace," indeed,—saved only by His power, but saved only as we are conjoined with Him by keeping the Ten Commandments, acting as of ourselves in shunning the evils forbidden.

Now this is not a pleasant thing for the human heart to know. It does not want salvation to depend upon the keeping of the Ten Commandments. It yearns for some easier way.

At this point two important things are to be said: The first one is this, Salvation is not given as a reward of merit for keeping the Ten Commandments. The second one is, We are not required to keep the Ten Commandments in our own strength.

As to the first let us say in explanation that the old idea of performing good works as something meritorious is worn out. We all know that in our natural condition we should never have the inclination to perform any good work, or keep the Commandments. The inclination must come from the Lord; there is no merit therefore in possessing the good intention. It is like adopting a plan which some one else has first suggested and then forced upon us; the credit for it is not our own.

Neither is the doing of the good work or keeping of the Commandments meritorious; for the power to keep them, as well as the inclination, comes solely from the Lord.

As to the second important consolatory thought, we have already indicated that it is the Lord that actually enables us to keep the Commandments, all that we do being to shun them, to be averse to them, knowing that His strength is sufficient for us.

Then if all this is true, if the inclination to keep the Commandments does not proceed from us, nor the power, why not let the Lord do the whole thing? Because He cannot keep them for us. It is like asking, if the inclination to obtain an education is instilled into a child by others and the means provided, why should the child trouble himself to get the education. The impulse to learn does not come from him, that is, does not originate within him; the ability to learn is likewise given him, as well as the opportunity. But we all know quite well that he would get no education if he did not avail himself of the inclination, the ability and the opportunity.

This illustrates our position with relation to the Ten Commandments. They are the basis for our spiritual education, and if we do not coöperate by keeping them, we shall never be spiritually educated or developed, and if we

are not educated spiritually or developed in spiritual things, we never enter upon the spiritual plane of life above the natural, which spiritual plane is heaven here and heaven hereafter. Just as an education in mental things enables the child to enter upon a higher plane of mental living; so the education in spiritual things, which comes alone from keeping the Commandments, enables us to live upon the yet higher plane of spiritual life on earth and in heaven.

We all recognize the necessity for law in maintaining order in human society. It is very generally recognized that the basis for all our civil law is the Decalogue. We recognize that law is necessary in every department of nature. We know from observation that such laws exist, and we search with diligence to find them out; but we do not recognize that back of all natural law is spiritual law, for it is the expression of the Creator who is Order itself and who is likewise Spirit. It is not natural law that penetrates into the spiritual world. "Natural Law in the Spiritual World" is a misnomer. It is spiritual law that penetrates into the natural world. More than this, it is spiritual law that fashions the material world and dominates it. Indeed, we may go further and say truly that there is no such thing as natural law; it is only spiritual law operating on the natural plane. For law in its essence can be spiritual only, since matter has no mind, and mind makes law, and Infinite Mind makes the laws even of our natural universe.

Thus, if we see things in their true light, we shall learn that the basis of universal law in every department of being, on the natural plane as well as the spiritual, is spiritual law, which is in essence the moral law as contained in the Decalogue. Because this is true, all the forces of the universe are working with those who keep it and against those who violate it.

The great world-war which is now desolating the nations results altogether from the failure of men and nations to live according to such injunctions as "Thou shalt not steal,"

"Thou shalt not kill." Any permanent world-peace must inevitably be based upon the Ten Commandments.

Thus, instead of looking upon the Ten Commandments as something hostile to us as natural-minded men; instead of disregarding and neglecting them as something not pertinent to us and to real religion, of hoping that they may in some way be rendered obsolete; let us, as we love and regard our own happiness and the happiness of our loved ones; as we love and cherish our homes; as we love and esteem our country; as we love and labor for humanity; behold in the Decalogue the bulwark of human liberty, the fundamental principle of civilization, and the basis of all earthly and heavenly happiness.

Shall we not indeed learn to love the Decalogue, so that we may be able to declare with the Psalmist, "O how I love thy law! It is my meditation all the day"?

WALTER B. MURRAY.

THE UNUSED POWER OF PRAYER.

By Captain David M'C. M'Kell, U. S. A.

OURS is not a praying generation. There are comparatively few members of the Christian churches who make anything like an efficient use of the power of prayer. It is the most neglected force for good in the world today. Men are using the Word of God for advancing the Kingdom, they are using brains and money in many cases most efficiently, but very, very few are using prayer to their full capacity.

When we consider the great use which the Lord made of prayer, it should make us question if there is not something radically wrong with all the varieties of Christianity today. For example, the Lord always asked a blessing on the food he ate, but there is, probably, a large percentage of Christian families in this country who do not do so. And when the blessing is asked it is sometimes perfunctory—a habit. *We need more praying hearts.*

Few men pray to the Lord of all the earth for help in their ordinary business affairs. Think of the signal victories which might be won over the powers of darkness in the business and political fields. Has the country asked the Lord for its presidents? Does Boston get its mayors by prayer?

A certain minister of our Church, *ex officio* a member of a business committee, found that it was not the custom to open the deliberations with prayer, and suggested that such a practice would be helpful. After a good deal of discussion it was decided to lay the matter on the table for that meeting. As one of those present expressed it, he always said the Lord's Prayer in the morning, and would feel as uncomfortable if he had not done so as he would if he had

not brushed his teeth, but he did not believe in mixing prayer and business. We depend in most things entirely on human prudence and not at all on the Divine Providence. For Gideon to send home his army and keep only three hundred men seems a crazy venture.

It is this lack of faith in the practical results of prayer which, in this practical age, makes it of such little account. Now prayer, as a force, is certainly as real as electricity. Why should the throwing of a switch set great machines in motion miles away?

The real nature of electricity we do not understand, but we do know how it operates, and how we can apply it to use, and *we act on that knowledge*. For many years the knowledge of the world, and consequently its practical faith, as to electricity was limited to its manifestation as lightning. Today, with many, prayer is like heat lightning—far away in the clouds of the horizon, and powerless.

For all of us the question of prayer reality and efficiency is the great question.

There are two ways of answering the question in the affirmative. One is to humbly try prayer, trusting in the Lord to show us by a life full of blessing its great power. The other is to study what He taught about prayer and how He prayed.

In this study there is a fact to be borne in mind. The Humanity is the foundation of our faith, and yet so subtle manity found reality and conquest in prayer, we may be sure that prayer is real and conquering.

It is strange that with New-Church people any emphasis should have to be laid on the Humanity of God. The Divine Humanity is the foundation of our faith, and yet so subtle is evil that many nominal New-Churchmen are, I believe, Unitarians in that they think of the Lord *only* as a God and not as a Man. Remember the approach to Him is through the Humanity—through the Jesus. Our prayer is only efficient because of the immediate presence of Jesus. "Where two or three are gathered together in my name, there am I in the midst of them." One great trouble with the prayer of the

world in general is that Jesus is not God to it. One great trouble with the prayers of some New-Churchmen is that God is not Jesus to them. When we think and pray in the name of Jesus we will find efficient prayer. With Swedenborg the "Lord" means always the Lord Jesus Christ.

Swedenborg corrected many false ideas of prayer. He showed that lip service is valueless; that prayer serving only natural ends is not true prayer; that prayer does not change God, but is inspired by God in order that He may do things for man which He could not do before. Every New-Churchman believes in prayer, for he who believes in God must believe in talking with Him.

Prayer may have as its object any spiritual or celestial end, but not a natural one. Sometimes we find people confusing, as identical, natural ends and material things. Material things, being part of the Lord's Divine Providence, must also serve spiritual ends. Nothing in this world is small in the Lord's eyes, and nothing is too small to take to Him in the spirit of prayer. Swedenborg says that the prayer spirit underlies the everyday action of every true Christian, and that even when he is not conscious of it he is referring everything in prayer to the Lord. The more conscious one can be of the Lord's hand in all things the happier one is, and the more useful. In that way material things become the instruments essential to the accomplishment of spiritual ends. Thus the keeping of a healthy body and mind is the duty of a Christian to the end that a healthy soul may better reside therein. Therefore in sickness we should pray for the recovery of our dear ones and friends. It is a devil's argument which tells us we have no right to do so because it is a material thing governed by natural laws. Natural laws are controlled by spiritual laws and our friend may die, when the Lord would have him live, *because He cannot find some praying Christian* to meet the needs of a spiritual law of cooperation.

At times one finds expressed at meetings of the Convention and in printed articles what seems to the writer a

wrong application of the Bible words, "I the Lord will hasten it in his time"—an application which in effect says, "Let the Lord do it; it is not for us to do." Men of the New Church, He has put the responsibility upon *us*—the responsibility to make *this* His time by serving Him with life, money, speech, pen, and *prayer*. The complete quotation, part of which has, as said above, been used to excuse our lack of progress and life as an organization, reads: "A little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in his time." This is no excusing text, but a call to arms. Almost directly following it are the words: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day or night: ye that make mention of the Lord keep not silence and give Him no rest, till He establish and till He make Jerusalem a praise in the earth." The responsibility is ours, *and the power is ours!*

"Jesus answered and said unto them, Verily I say unto you, if ye have faith and doubt not, ye shall not only do this to the fig tree, but also if ye shall say unto this mountain, Be thou removed and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer believing, ye shall receive." "By these words," Swedenborg says, "is described the power of those who are in the Lord; these do not will anything and so do not ask anything but from the Lord, and whatsoever these will and ask, the same is done" (Apocalypse Revealed, n. 951).

Real prayer has, from the Lord, heart, mind and body. The heart part He sends first. There must be an earnest desire for the thing prayed for. This desire must be a real passion; only so can we wisely plan as Jesus shows us how. That planning is the mind of the prayer—His words abiding in us. After the planning we will strive to carry the plan into effect. If we do not so strive the prayer desire is at fault. The prayer has a weak heart. It is not true prayer. But the wonderful thing about prayer is this, that if it is impossible for us to bring what is prayed for to pass in what we call the ordinary course of events, the Lord will

provide an embodiment of it in another way. He will bring it to pass in the plane of ultimates.

The things which are proper objects of prayer, may deal directly or indirectly with our own spiritual welfare, that of our dear ones or of our enemies. Personal salvation is very necessary, but no one fulfilling the prayer qualification of abiding in the Lord can rest content with that, but must continually use intercessory prayer. There are very old devil arguments against intercessory prayer—that it destroys free-will and interferes with the Lord's Providence, and asks God to change. As if there would have been any prayer asked if God had not first willed it in order to carry out His plans,—for the New Church is taught that all prayer is from God as well as to God. God acts through human agencies even when He uses angel forces, and if at times there be no willing human heart for Him to use, there may be other human hearts that He cannot reach. We may be the pathway to God for others. Prayer never changes God or His plans; it changes things to conform to His plans.

Intercessory prayer is the form of prayer that helps God in His great love plan of winning a planet back to its true sphere. It is *objective*. There is a reflex influence of course. Contact with God while dealing with Him for another of necessity influences me. But that is only the fringe of the garment. The main driving purpose is outward. We must remember that the Bible standpoint is always that things quite outside of oneself, that in the natural order of prevailing circumstances would not occur, are made to occur through prayer. Jesus constantly so assumed. The common sense view of successful prayer is that actual results are secured.

This quotation is from that splendid book of S. D. Gordon's, "Quiet Talks on Prayer." In another place he says:

The pathway from God to a human heart is through a human heart. When He came to the great strategic move in His plan, He Himself came down as a man and made that move. He needs man for His plan. Prayer from God's side is communication between Himself and His allies in the enemy's country. Prayer is not persuading God. It does not influence God's purpose. It is

not winning Him over to our side; never that. He is far more eager for what we are rightly eager for than we ever are. Whatever of heart yearning there may be that moves you to prayer is from Him. God takes the initiative in all prayer. It starts with Him. True prayer moves in a circle. It begins in the heart of God, sweeps down into a human heart upon the earth, which is the battle-field of prayer, and then goes back again to its starting point, having accomplished its purpose on the downward swing.

Our prayers are so often fruitless because the tree is so often unsound. We do not fulfill the prayer conditions Christ has given. Let us consider some of them.

"We do not pray enough because we do not love enough" said one of our ministers in a recent sermon. Do you remember the parable of the man whose importunity got his friend out of bed; of the widow whose urgent suit moved the unjust judge to action? *Those people were in earnest.*

Think of the short-circuit caused by sin. David said, "If I regard iniquity in my heart, the Lord will not hear me." He can not—I have broken the wire. We do that when we deliberately hold something in our lives which He has ordered out. "First be reconciled with thy brother, and then come and offer thy gift." *"As we forgive* those that trespass against us." Why could not we cast him out? questioned the perplexed disciples. Because of your little faith, answered the Lord. There they stood, just as we stand right in front of the switchboard and are *afraid to throw the switch*—afraid to *trust.*

There is an immense amount of work for this great devil-defeating force to do if we would only let it. "Pray for them that despitefully use you." "Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest." "God forbid that I should sin against the Lord in ceasing to pray for you," said Samuel the seer. "The supplication of a righteous man availeth much in its working," said St. James the missionary. "This kind can come out by nothing save by prayer and fasting," said the Master.

Let us follow that dear Master a little into His own prayer life. The Lord prayed at the Baptism, the Transfiguration, the Last Supper, Gethsemane and the Cross.

Prayer preceded the Sermon on the Mount, the Quelling of the Tempest, and the giving of the Lord's Prayer. On His first preaching tour His disciples knew where to find Him a great while before day, in a solitary place—praying.

We have great multitudes coming together to hear and to be healed of their infirmities, but He withdrew himself into the deserts and prayed. He came into the world to save others in the most efficient way. In the midst of what we would call the most active life of service, He withdraws for more efficient service in prayer.

Listen! "And it came to pass in these days that He went out into the mountain to pray, and He continued all night in prayer to God. And when it was day He called his disciples, and He chose from them twelve. * * * And all the multitude sought to touch Him, for Power came forth from Him and healed them all." Could He have chosen Judas without that night of mountain prayer? No wonder power came forth from Him for the healing of the nations.

In the eleventh chapter of Matthew we find the Lord surrounded by a crowd of people, saying, in the most natural way, "I thank thee, O Father, Lord of heaven and earth." The Bible record is, "Jesus answered and said." There is no record of the words of the indwelling Father which were answered but the incident shows how natural and matter of course prayer was to Him. He ate, He breathed, He prayed.

A few chapters later come the blessing of the food for the five thousand; the giving of thanks before feeding the four thousand; the attempt made to crown Him and the resulting all-night-prayer battle on the mountain. That battle was followed in the fourth watch by His walking on the water and quelling the tempest. Did such power—changing the natural order by spiritual laws for spiritual ends result from prayer? The people of His time drew the inference that it did. Mothers brought their children to Him that He might lay His hands on them and pray.

You remember that famous scene in the region of Cæsa-

rea Philippi, when Peter first declared that great truth, the Rock on which the Church stands, "Thou art the Christ." Notice the setting. "And it came to pass as He was praying alone, the disciples were with Him." He prayed so constantly with multitudes around, that Luke speaks of His praying alone when twelve men were present. Did the momentous statement of Peter come as a result of that prayer? I think so, for the Lord says, "flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

A week later He took Peter, James and John and went up into the mountain to pray. And as He was praying He was transfigured and Moses and Elijah talked with Him. On this occasion the eyes of the three were opened and they beheld some of the incidents of prayer. They saw what happened in the spiritual world when Jesus prayed. What they saw was one of Jesus' prayers in action.

Lazarus was raised from material death and decay to material life by prayer. The dead body still lay in the tomb without a sign of life, when He lifted up His eyes and said, "Father, I thank thee, that thou heardest me, for I knew that thou hearest me always." Afterwards he commanded Lazarus to come forth.

Prayer is not talking *to* God. It is talking *with* God. When we hear only our own voices, there is a short circuit somewhere. In the Lord's case sometimes the answer was so clear that those around heard, as when the visit of certain Greeks had so opened up attacks of evil spirits; and He prayed, "Now is my soul troubled, and what shall I say? Father save me from this hour. But for this cause came I unto this hour. Father glorify thy Name." Then the heavenly voice answers, "I have both glorified it and will glorify it again."

Here is the Lord's own account of an intercessory prayer and the result: "Simon, Simon, behold Satan asked to have you, that he might sift you as wheat, but I made supplication for thee that thy faith fail not; And do thou, when once thou hast turned again, stablish thy brethren."

That wonderful seventeenth chapter of John is full of intercessory prayer by the Lord for his disciples. He asked that they might have eternal life, a true Christian faith, just as we ask for our dear ones. All His human life He had labored to that end, leaving no stone unturned. How many, many, many times He must have prayed for just this, and how much the Father within, who gave these disciples to Him, must have yearned for them! Yet one more *human* prayer effort was needed to drive back and out of them the evil one. The situation called for action—intense, passionate prayer action. Think of it! He who came to save a world, He who all his life had been praying and working for that world, now at the end had to lay aside for a moment, deliberately, that world prayer, and pray for his loved ones. "I pray [make request] for them; I pray [make request] not for the world, but for those whom Thou hast given me." Jesus knew that even perfect prayer had failed to save one of those twelve dear apostles, for human freedom is never destroyed by prayer: "And not one of them perished, but the son of perdition." Then the scope of the prayer opens out again, "Neither for these only do I pray [make request], but for them also that believe on Me through their word." All of the Lord's prayers were very definite. The powers of evil hate definite prayer. So long as our prayer is of the "Be graciously kind and bless everybody in general" variety, there is no great disturbance raised in hell. It is as necessary that we pray for specific good things as that we work for them.

Those prayer hours of agony in the garden of Gethsemane had a keynote: "Thy will be done." Is there any wonder our prayers are so unfruitful when there is almost always some reservation. "Thy will be done, *but.*" Home ties, friendships, personal suffering, inconvenience, ridicule, suffering and want for those dear to us are often in the cup we dare not drink. "Thy kingdom come" is followed by "Thy will be done," but many of us who sincerely hope for the former dare not face the latter. Yet how shall we speak of our poor little temptations compared with that great

crisis, when a dying world was rescued from hell. Only remember this: *He conquered by Prayer.*

There comes yet another prayer for others. So devil-bound was the poor ignorant mob that they knew not what they did. Oh! if only these poor people could be *free!* That was His thought as they drove the nails into His soul. "Father forgive them for they know not what they do." A human prayer was making possible what could not be done before. That was one of the prayers that saved our dying world.

Finally we come to two temptation prayers. The hells were making their last rally. They literally broke a human heart. "My God, My God, why hast thou forsaken me?" Immediately afterward came the peace of victory: "Father, into thy hands I commend my spirit." Prayer was so important to Jesus the Christ that His last breath was a prayer.

DAVID MCC. MCKELL.

NEW-CHURCH PSYCHOLOGY:

Its Nature, Its Grounds, and Its Significance.

By the Rev. Herbert C. Small.

As the etymology of the word implies psychology is knowledge of the soul. By those who regard such knowledge as obtainable by the usual processes of observation and induction it is called the science of mind. In this broad sense the study of psychology has for its field not only the individual mind of man, his mental faculties, their functions and processes of development, but also the phenomena of racial differences and progress, social moods and forces, and even the mentality of animals both in itself and as compared with the mentality of men.

The special departments of psychology, therefore, are numerous, and call for a varied nomenclature determined either by the phase of mind to be studied, or the method employed in its study and application. For example, philosophical psychology deals with the question of the nature of mind, whether there is a mind substance or not, of the fundamental elements of experience, and the relation of mind to body. The study of race or folk mind gives rise to anthropological or ethnic psychology. Social or collective psychology is the study of men in groups. Child psychology and animal psychology are terms that are self-explanatory. The study of likeness or unlikeness of man and animals gives us comparative psychology. Genetic psychology traces the normal development of man, while his abnormal mental states are embraced by the term abnormal psychology or mental pathology. Physiological psychology is concerned with mind at its point of contact with bodily functions. The laws of mind employed in practical mind development gives us educational psychology, while from

the standpoint of method by which the facts of mind are to be discovered, whether by experiment and the use of external apparatus, or simply by self analysis, we have experimental psychology and introspective psychology. Even these are capable of subdivisions, but are not required in this preliminary survey of the field.

Of course it will be apparent in all this that philosophical psychology, which treats of the structure and functions of the individual mind, is the foundation of all the rest; and it is of this that the writings of Emanuel Swedenborg treat in the greatest fullness. Yet it must in all truthfulness be said that nearly every department of psychology may find something in them to enrich it, either by direct teaching or by easy inference. Let us take some simple illustrations of this. In summing up the mind structure as consisting of will and understanding in three ascending degrees, he makes a most significant contribution to philosophical psychology. Racial psychology is really the subject principally involved in his explanations of the Biblical accounts of Creation, the Garden of Eden, and the Flood, since he sees in them not episodes of individuals, but stages and epochs in the primitive human race, involving even changes in mental constitution. In declaring that animals have not the two higher degrees of mind that man has, in consequence of which they have no analytical thought nor freedom of will, but only instinct and knowledge, are incapable of speech, and not gifted with immortality, Swedenborg is in the realm of animal and comparative psychology. Of child psychology, and the significance of child life he has much to say, to which the doctrine of "remains," as an antidote to hereditary evils, is a notable contribution. In describing the process by which the ascending degrees of the human mind may be successively opened and man be prepared for heaven, Swedenborg is in the field of genetic psychology; while his entire treatment of the nature, progress, and effects of evils, both hereditary and acquired, and of the hells to which they may give rise, is an exposition of mental pathology. But it must be borne in mind that to Swedenborg these subjects

are not so much departments of scholastic psychology as living aspects of man himself, for the mind of man *is* the man, and Swedenborg's interest in it is the vital interest of one concerned about man's welfare and his eternal destiny.

All study of psychology in the New Church is based on the fundamental postulate that the mind of man is a substantial organism. It has therefore definite structure and form. The elements of thought and feelings are but this mind substance itself, which we call spiritual substance, undergoing internal changes of state and form. They do not and never can exist outside of or apart from the mental organism itself. This mind substance, however, is not to be confounded with matter not even in its refined form of brain matter such as fills the head, though it has its primary seat there. Mind substance belongs to a realm of its own, the spiritual world; it is a composite of the elements of that world; it is acted upon directly by the substances and forces of that world; and it can exist independently of both physical body and physical brain. As we shall consider more fully presently, the normal and complete form of the human mind structure is the form of man, which is visibly presented to view in its material counterpart the material body. Which means that the various faculties which compose man, with their consequent modifications in feelings and thoughts, are so co-ordinated and subordinated as to present a unified life and structure analogous to the unity existing among the diversified members of the physical organism, which is related to the mind form as effect to cause. The mind, or spirit of man, is not in the head simply; it is in the whole structure, and requires the complete human form for its expression, yea, its existence.

In so far as we can ally Swedenborg's line of approach to a knowledge of the mind with any modern method of psychological investigation it may be called physiological, though appeal is also made to introspection. Yet what is denoted by the term physiological is in the two cases so different as to have little in common. Both agree in regarding the physical body as the dwelling place of the mind,

and therefore the most direct avenue to the love and intelligence within. Yet there the resemblance ceases. Modern physiological psychology has in reality very little psychology in it. It is almost wholly physiology, a study of certain vital processes in which consciousness bears a part. For instance to measure the distance at which two simultaneous pressure points upon the skin are sensed as two and not one is of physiological psychology. To determine the lowest rate of vibration that the ear can recognize as sound, is of physiological psychology. Testing the power of the memory to recall a number of separate objects but once seen; measuring the "reaction time" of any external stimulus, are likewise features of the physiological method of today, which involves the use of considerable mechanical apparatus. To Swedenborg, the human body is not simply something which the mind controls, but that in which the mind fully expresses and represents itself both in form and function. The mind creates the body, and clothes itself in it; therefore, the bodily organs parallel the mental faculties in number, arrangement, and action. This relationship between the mind and the body is called "correspondence," and was in some measure perceived by Swedenborg before his period of special illumination, as is evident from the following from the prologue of his "Animal Kingdom": "Tell me where else can the soul be found than in that system to which she is adjoined and injoined, and where she is represented, and momentarily exhibits herself to contemplation? The body is her image, resemblance, and type; she is the model, the idea, the head, that is, the soul of the body. Thus she is represented in the body as in a mirror." This fundamental conception of a correspondence of the body with the soul was later by revelation infilled with a knowledge of the mental faculties whose mirror the body is, and thus a true, Divine psychology was given based upon anatomy and physiology.

The broad basis of fact, reason and revelation just hinted at, on which the science of mind in the New Church rests and in which it is grounded must not be thus summarily

dismissed. It is a magnificent structure on a magnificent foundation. Swedenborg was an ardent advocate and a striking example of the scientific or experimental method in acquiring knowledge. He ridicules with more than his usual brilliancy those who weave systems out of mere speculative theories, and twist or ignore facts in order to support them. His own contributions to the true science of mind before his illumination, most of which are taken up into his later works, are preceded by prolonged, comprehensive, and arduous investigation and analysis of the human body both anatomically and physiologically. By induction from the material thus acquired he arrives at mental principles. And later, when this science of mind was perfected by direct knowledge of the soul in its own world, through the opening of his spiritual sight, and by the revelation of the inner sense of the Sacred Scriptures, he is ever on the ground of actual experience. Truths proclaimed are such as have been *proved* to him by constant and repeated phenomena, which relieves his mind of all doubt and question as to their truthfulness. Thus back of the psychology of the New Church stands the great science of the material human body in all its phases, and also the known facts of the spiritual world.

But even this is not all. The Bible itself as revealed to us by the opening of its spiritual sense, also by correspondence, is *par excellence* a book of psychology. The Word is a revelation of man, primarily of the Divine Man, who is God, and secondarily, of finite man who is mentally formed to correspond to and thus receive the Divine, and so become an image and likeness of God. The whole structure and all the functions of man's mind are constantly being reproduced in the spiritual sense of the Word. The Word as one whole is in the form of man, thus in the form of his mind. It is a complete picture of the progress of the human race as a whole, as well as of the individual man. For instance, the trinal division of the Bible into Old Testament, Gospels, and Book of Revelation, each marking a distinct epoch in Divine revelation and in spiritual life, represent the three

degrees of the human mind. It even pictures the general form of the body, that other temple of the soul, in its three great subdivisions, the head, the thorax, and the surrounding and lower members. And what is true of the Word as a whole is true in detail. The Israelitish tabernacle, and also the temple, with its attendant ceremonies represents the structure and orderly functions of man's mind. Indeed, it is difficult to understand how there could exist or be given any self-revelation for man that did not involve a knowledge of his mental structure and the means of its orderly unfolding, which is, in short, psychology.

And if we are to reach out to the limits of this doctrine of correspondence, the whole external world is a text-book on psychology; for it all embodies and represents mind, first the Divine mind or life, which created it and dwells in it; and secondarily, the finite mind, because this is an image of the Divine, consequently what symbolizes the one symbolizes the other. For this reason, an enlightened New-Churchman may not only feel new interest in the material world as a mirror of himself, but actually derive therefrom testimony and convincing proof of the correctness of his psychological system.

That the material body, the entire expanse of nature, and the Sacred Scripture also, in every part represent man through the portrayal of the number, order, and relationships of his mental faculties as in a sort of image or duplicate, and thus provide the natural ground, evidence, and illustration of New-Church psychology, might be supported by a multitude of quotations from Swedenborg's writings. But as this position is inseparable from the entire revelation to the New Church, a few brief citations only will be necessary. For instance in "True Christian Religion," n. 375, "There is nothing in the mind to which something in the body does not correspond, and that which corresponds may be called its embodiment." "Divine Love and Wisdom," n. 372, 374, 393, reading the three statements as one:

> All things of the mind have relation to will and understanding, and all things of the body to the heart and lungs. There is a

correspondence of the will and understanding with the heart and lungs, and hence a correspondence of all of the things of the mind with all things of the body. All that can be known of the will and understanding, or of love and wisdom, thus that can be known of the soul of man, may be known from the correspondence of the heart with the will and the understanding with the lungs.

Respecting a similar correspondence between the external world of nature and the human mind, we read:

Each and all things in the created universe have such a correspondence with each and all things of man, that it may be said that man too is a sort of universe: there is a correspondence of his affections and thence of his thoughts with all things of the animal kingdom; of his will and thence of his understanding with all things of the vegetable kingdom; and of his ultimate (or lowest) life with all things of the mineral kingdom. (*Ibid.*, n. 52.)

As to the nature of the interior contents of the Lord's Word we read the following:

In the supreme sense it is the Lord himself; in the universal sense below the Lord is the universal heaven of angels and good spirits; in a sense still lower is the Lord's church most universally throughout the whole world, and from creation to the last times; in a sense less universal it treats of the church that has been built up with all its doctrines; in a sense less universal, of the inmost church on earth; in a sense still lower of each man in particular; in the most particular sense of each article of faith; in the abstract sense of celestial, spiritual, and rational things, of wisdom, intelligence, and so on. (Spiritual Diary, n. 2539.)

Concerning the significance of such a psychology too much cannot be said. The very fact that mankind is in possession of a truthful view of itself, founded upon the combined teaching of science and revelation, is of the greatest moment. The mental satisfaction that is to be derived from this source is only equalled by the dissatisfaction and mental confusion and darkness that one experiences in perusing philosophy and psychology from other sources. It puts a solid and enduring foundation under life, enabling man not only to discern more clearly life's true goal and how to reach it, which is the real purpose and use of all

knowledge; but also to pursue that goal with greater assurance, steadfastness, and joy. Unlike any other psychology, this does not immerse man in the fallacies of sense, it does not stop in the realm of effect, but enables him to see effects from causes, to mount from earth to heaven, and ensures a stable as well as a rational faith. In the New Church, psychology and religion are so closely interwoven as not to be separated. Forgiveness, repentance, regeneration, salvation, heaven and hell, all involve, and, as far as they go, are psychological states, although this was not known or taught before this new psychology came down from God out of heaven. True religion and consequent salvation is but the normal unfolding of the faculties with which every man is gifted. Irreligion, spiritual death, or hell, is a consequence of stunting or perverting these faculties. It might with all truthfulness be said that this psychology is the key to all wisdom, enabling man to see himself reflected everywhere in the universe, gifting him with the understanding of himself as especially created to receive and respond to the Divine life, and equipping him with the means necessary for the realization of this high destiny.

The writer will not now undertake to trace the consequences of this psychology upon modern psychological teachings in detail; but how great the world's need of it is may be gathered from Swedenborg's valuation of its single doctrine of mental degrees. He says:

> The knowledge of these degrees is of the greatest use at the present day; since many, in consequence of not knowing them, stand still and stick fast in the lowest degree, in which are the senses of their body, and on account of their ignorance, which is intellectual darkness, cannot be elevated into spiritual light, which is above them. Hence naturalism assails them, as it were spontaneously, as soon as they enter on any investigation and inquiry concerning the human soul and mind, and its rationality, and still more if they inquire concerning heaven and the life after death. Thus they become like those who stand in the market places with telescopes in their hands, looking at the sky and uttering vain predictions; and also like those who chatter and also reason concern-

ing every object they see, and every thing they hear, without there being anything rational in it from the understanding. But it is a truth, that to think from the influx of natural light, not enlightened by the influx of spiritual light, is nothing else but dreaming, and to speak from such thought is to talk nonsense. (Influx, n. 16.)

HERBERT C. SMALL.

AN IDEAL PLAN FOR A NEW-CHURCH HOUSE OF WORSHIP; A PAGE OF NEW-CHURCH HISTORY.

By the Rev. Frank Sewall, D.D.

AT a recent social meeting of the Washington Society, the President of the Society, the Hon. Job Barnard, in referring to the completion this year of the twenty-five years of the present pastor's pastorate, presented and read two letters from the Pastor to the Society written in the year 1889, one from Rome, Italy, where he was sojourning with his family, accepting the Society's invitation to the pastorate; the other, written some months later, from Dresden, Germany. In the latter, the newly elected Pastor expressed at length his views and advice in regard to the site to be chosen for the proposed National New Church, and in regard to the style of the building itself. The particulars of the design are not given in this letter, but the main principle insisted on was that it should be quite distinctively a New-Church edifice whose every feature should be chosen for its religious significance and its adaptation to the uses of distinctively New-Church worship, and that the design should not be in the least hampered or spoiled by the question of means, within a reasonable limit, the purpose being to build a thoroughly adequate, beautiful and impressive building to stand in the capital of the nation, as a representative of the New Church in this country; and so planned that the realization of this plan could be begun on as modest a scale as necessary, only the nave, or the sanctuary, and the basement being built at first, and the remaining portions and decorative features added from time to time.

Such in general was the tenor of the second letter. Since that time among my own papers, I have come across quite

unexpectedly, the fuller letter which I afterward wrote to the National Church Committee, in which I described in detail my idea of a New-Church temple, or house of worship, which might be, and ought to be, erected in Washington. As this ideal was conceived along the lines of careful study and the thought of many years, and was perhaps the first one of equally serious and elaborate character ever presented to a committee with a view to actual execution, it may have in it sufficient value,—not only as a historical item in the development of a New-Church religious culture, but for whatever useful suggestions it may contain as helping and guiding in the erection of churches in the future,—to justify its publication and preservation in print.* In many of its most important features the ideal here presented was actually realized, thanks to the intelligence and entire religious sympathy of the distinguished architect, Professor H. Langford Warren of Harvard University. Other features were modified and some entirely abandoned, but these last, namely, the provision for the Sunday School, were provided for in a far more satisfactory way in the plan finally adopted, and now after nearly twenty years realized, to the great delight and benefit of the Washington Society, and, we trust, of the whole Church, in the complete, and beautiful, and elegantly furnished Parish House attached to the Church itself.

My letter to the National Church Committee was dated in Washington December 2, 1889, and it reads in part as follows:

"It would seem desirable that a building to be erected at the National capital, as a representative in some measure of the New Church in America, should if possible be distinguished from others, not only by the fitness, the elegance, and the good taste displayed in its design, but also by its

* The publication is of added interest at this time in view of the fact that Convention will meet in this Church May 8, 1915. —EDITOR.

bearing if possible some distinctive architectural character significant of the new Doctrine the Church is to teach. . . .

"The question has arisen in my mind, is there not some new principle which the New Church has to contribute to church architecture? And, if so, is not this a suitable occasion for bringing it to light? Is it not possible without violating any of the canons of pure architecture as handed down to us, and still adhered to by the best architects, to make nevertheless such a use of these true and good architectural forms as to present to the eye a temple of worship distinguished alike by beauty and dignity, and by its suggestiveness of a distinctly new idea of worship itself.

"While revolving this in mind,—how to design a distinctively New-Church temple, and at the same time avoid the danger of a crude tampering with good architecture under the plea of representing the 'correspondences,' and while recognizing the mischief that had resulted, and might result again, from an attempt to build from assumed spiritual ideas alone, without a due regard to the material conditions and requirements of earth and its uses,—there came to my memory a passage in the writings of the Church which, the more I considered it the more it seemed to point to a solution of all difficulties in the way of attaining to a true and practical plan for a distinctive New-Church house of worship. This passage occurs in the introduction to Swedenborg's doctrine of the Two Sacraments, in Chapter XII of the 'True Christian Religion,' where we are taught (n. 670) that of all the ancient representative rites of the Jewish Church the Lord retained but two, which were to contain *in one complex* whatever is related to an internal church. These two are Baptism instead of Washings, and 'the Holy Supper instead of the Lamb which was sacrificed every day and particularly at the feast of the Passover.' Since then all things of an internal church are contained representatively in these two Divinely preserved sacraments, a building embodying and serving these two universal uses of religion would be a suitable temple for the New Church, *for whose use these sacraments have been preserved,* and their

true meaning and purpose revealed. For their meaning and use cannot be brought to light, says Swedenborg, 'except by means of the spiritual sense which is at this time discovered for the New Church *on account of their use in the worship of the Lord.*' And now follows the passage containing as it seems to me the scheme for a truly representative New-Church temple:

> These two sacraments may be compared with a double temple, one of which is below and the other above; and in the lower one the Gospel of the Lord's new advent is preached, and also regeneration, and consequent salvation by Him. From this temple near the altar is an ascent into the upper temple where the Holy Supper is celebrated. (True Christian Religion, n. 669)

"This idea of a double temple or of a lower and an upper space connected by an ascent in the form of a broad flight of steps, the lower room being devoted to instruction from the Word and preaching, the other—'a large upper room furnished'—being devoted mainly to the celebration of the Lord's Supper, the two connected by an arch of noble proportions, admitting a full view from the lower into the upper room, seemed to me to offer a plan for a New-Church temple at once new, true, beautiful, and practicable."

It is plain that the illustration here given by Swedenborg of the uses of the two sacraments is intended to be purely symbolical, for in the conclusion of the mention of the upper temple "where the Holy Supper is celebrated," he says, "from thence is a passage into heaven where worshipers are received by the Lord." But no description of this passage or way up from the place of Communion is attempted, and manifestly for the reason that here is meant nothing else than the interior conjunction with the Lord and association with heaven which is effected by the Holy Supper when worthily received—this sacrament being called for this reason the "second gate" or the "gate into heaven," in distinction from Baptism which is the "first gate," or the "gate into the Church."

But we will proceed now to the plan itself. It was ac-

companied by drawings showing all the elevations and floor plans, stairways, etc. As the description without the drawings would be difficult to follow, many of these details are omitted and only the essential or representative features are mentioned.

The Plan.

I. Starting from the inmost and working thence outward I have designed a temple with a view first to these distinctive spiritual uses, in their mutual relation, and designing the interior of the building with this in view I have made the exterior wholly subordinate. Beginning with the Word as the source and centre of all worship and all doctrine, and with the Holy Supper as the "holiest act of worship" and the "most holy of all things of the Church," I have provided for them by a table upon which shall lie the Word set apart in a "large upper room furnished" and appropriated exclusively to the reception of the sacrament and other rites of worship which belong to the altar, or to the celestial plane, such as the consecration of marriage, the rites of Confirmation and Benediction. My design contemplates this as a half dome, or half temple, constructed in circular lines and adjoined to the main building, which shall be of rectangular structure, by an ascent of steps under a lofty arch, on either side of which shall be the transept recesses and the places for the choirs, the organ, the minister's room, etc. At the beginning of the ascent is, on one side, the place where the Word is read in the letter; and on the other side, but on a plane higher, i. e., on the level of the choir, the pulpit, for the exposition of the Word. The ascent is from the natural plane where the Word is read and Baptism received, through or by the spiritual plane of worship in prayers and songs of praise and in preachings, to the highest or celestial plane of interior conjunction with the Lord by love and faith. But unlike the former arrangements of the sanctuary, or chancel, whereby this holy place of the temple is shut off from access of the people by the rood screen and narrow gate, allowing only the clergy to occupy the places near the altar, in the present plan the broad and open flight

of steps invites the whole body of the worshipers to *"go up together to the house of the Lord."*

II. The "place of communion" is therefore to be a very spacious, lofty, and beautiful chamber with accommodations for the worshipers to partake together of the Holy Communion, either kneeling or sitting as the local customs shall determine. It is to be very light, the prevailing color to be white, but a warm golden or purple glow might be given by the tinting of the window glass. Any intelligent architect will see at a glance the opportunity here afforded of producing a very majestic, harmonious, and striking effect by the use of clustered columns between the windows supporting the circular frieze. The altar is perfectly plain and bears a very large copy of the Word, and being elevated three steps above the floor of the surrounding space it is visible from the auditory and is the central object in view of every worshiper. The simplicity and dignity of this arrangement will be more imposing and impressive than any to be obtained by elaborate ornamentation or drapery. The level of the sanctuary is, as here designed, eight feet above that of the auditory, and the width is twenty feet.

III. The lectern, or reading desk faces the people and is in the closest proximity to them, being elevated only four feet above the auditory floor. Using the terms technically as belonging to ecclesiastical architecture, the "east end" means of course the sanctuary, the "west end" the entrance, the north and south the respective sides or transepts. In the same side with the reading desk, and facing south, is the prayer desk. Opposite this, the pulpit is entered by a small flight of steps rising from the broad flight, and is on the level of the south choir. Both the lectern and the pulpit are supposed to be of marble with bas-reliefs of sacred subjects and richly designed columns and pedestals. They are patterned after very early forms of the Byzantine or early Christian churches in use when the reading of the Word and the sermon held a place of high dignity in the church service.

IV. In front, at the entrance to the ascent to the sanctuary, stands the font of Baptism, and a broad aisle leads to it from the great central door of the church. By a spectator from the pavement without, a vista may be seen through the entire building leading up to the Word reposing in light upon the altar in the "Upper Room."

V. The placing of the Sunday school in the lower story of the rear building is not for economy of space only: it is both very convenient for the school to be where the children can easily and directly reach it from the auditory by descending the short flight of broad steps through the open arches at the end of the side aisles, and where they can come in orderly procession from the school-room into the church when occasion requires; but it is on other grounds very suitable that at the "east end," beneath the space corresponding to the celestial degree, the children should have their room. They approach the plane of the auditory going westward in the path of "reformation"; at the time of their confirmation or their entering upon their course of "regeneration" by the spiritual appropriation of truth, "there is a turn" (see True Christian Religion, n. 571), and they go eastward up the flight of steps leading to the table of the Lord's Supper.

VI. In the basement of the north transept there is a "committee room," which may be used also as a library. On the south is a room for the Ladies' Sewing Society, which may be furnished also with provisions for the tea meetings that may be held occasionally in the Sunday-school room. In the south-transept basement will be placed the water-motor for blowing the organ above.

VII. The church is entered in front from a spacious porch with five Byzantine columns and arches, the shafts of polished marble. On either side is a convenient room, one for a depository of tracts and literature for circulation by the congregation, the other for a cloak room or other conveniences.

VIII. The dimensions of the building are:

	Feet.
Entire length, outside measure (allowing the sanctuary to be a perfect semi-circle)	128
Entire outside width, including transepts	90
Interior of auditory: length	60
Interior of auditory: width	50
Width of transept	20
Width of stairway	30
Depth of sanctuary, if made into a perfect semi-circle	25
Width of sanctuary	50
Dimensions of Sunday-school room	30 x 50
Height of Sunday-school room	12
Seating capacity of auditory, leaving very spacious aisles	450
Seating capacity of future gallery over entrance, if needed	150
Seating capacity of the two choirs	100
Of Sunday-school room	250
Height of auditory to the top of open truss	70
Exterior height to top of cross	84
The height of the Sunday-school room to be determined by circumstances of lot, etc., the steps leading to the same to be increased accordingly; The present plan shows	12

IX. Without altering the present design the capacity of the church can be greatly increased by either adding to the length of the nave or auditory: or by building aisles or wings on either side, and opening by arches into the nave; in the latter case the side windows would be opened above the arches in a clerestory and the arches would be supported by single shafts or clustered columns.

X. The style of architecture to be that of the early Byzantine basilica or "Lord's House" in which a semi-circular tribune, or sanctuary, is adjoined to a rectangular nave with simple open truss roof to the latter; the former being domed, (and, anciently, ornamented with rich mosaic, al-

ways representing subjects from the Apocalypse showing the church triumphant and our Lord in glory). This style of architecture is extremely simple, and comparatively inexpensive, depending for its beauty on its generous and graceful forms and proportions rather than on elaborate ornamentation. An abundance of rich ornament may, however, be added from time to time, in sculptured bas-reliefs and capitals.

Such in its chief features was the plan submitted to the Convention's Committee on the National Church in the year 1889, or a quarter of a century ago,—a period long enough to warrant its being viewed now in the mellowing light of history. At that time it will be remembered no site had as yet been chosen for the proposed church, and the provision for the Sunday school under the elevated sanctuary at the east end was made in contemplation of the church lot being wide enough only for the church building. All who have visited the National Church as now completed, with its ample and beautiful parish house attached, will rejoice that this part of the original plan was not adopted. The elevation of the sanctuary, or chancel, in the adopted plan was consequently reduced to the three steps, or platforms, of access to the altar corresponding to the three divisions of the Temple at Jerusalem and representative of the three states of man's regeneration,—the natural, spiritual, and celestial. While the plan of the double temple is in accord with that of the Most Holy Place and the Holy Place of the ancient Tabernacle as representing the spiritual and the celestial planes of worship respectively, what was distinctly and impressively new in the suggestion that I endeavored to carry out was the emphatic identification of these two temples or spaces, with the two Christian sacraments, and this for the reason that their present "meaning and use in the worship of the Lord" is now *for the first time revealed!* Examples of this "large upper room," or elevated temple, may still be seen in some of the earlier Christian basilicas, or those constructed after the Byzantine type, as

for instance, in the beautiful church at San Miniato in Florence and in the modern cathedral of Westminster in London, a building constructed after very pure Byzantine, or early Christian designs. All these ideals, whether early Christian or as described in the writings of the New Church, have their only religious value and significance in the Word itself; just as according to Swedenborg the modern sacraments are the gathering up into the two simplest and most universal forms, all the worship involved in the ancient rites of washings and of feastings.

It has taken, roughly speaking, a quarter of a century to realize in the measure that it has been done, the ideal proposed in the above plan—an ideal regarded by many at the time as absurdly extravagant, wildly fanciful, and impracticable. The achievement, however inadequate and modest, in the result shows at least the value of a plan conceived on principles that are true as based on the Word and capable of deeper and deeper spiritual interpretation and enjoyment. The Byzantine style originally suggested was abandoned by the architect for the Gothic, and no one who knows the present building can deny that it is a very beautiful example of this favorite ecclesiastical style. In Washington, I think I may safely say, it is regarded, especially the "Magdalene" tower, so named by the architect from its resemblance to the tower of Magdalene College at Oxford, as the one example of pure English Gothic among all the churches of the city; excepting possibly the quite recent work on the Bethlehem Chapel of the New Cathedral.

As was contemplated in the above suggestions, the decorations of the building were left to be added by donations from time to time. The great west window of the nave, showing the Seven Days of Creation, is a memorial to Judge and Mrs. Scudder, who contributed a large part of the building fund. The large "Gospel" window of the north transept is placed in memory of the Rev. Maskell M. Carll, by descendants of his family. The sanctuary windows, representing the Seven Angels of the Apocalypse with the Promises to the Seven Churches, were donated by different

individuals and societies as memorials to prominent pastors of the church; these are the Rev. Messrs. Hayden, Hibbard, Fox, Giles, De Charms, Silver, and John Worcester. The window designs contemplate placing on either side of the nave windows illustrating the kings and prophets of the Old Testament; over the south transept arch is a triple window to be devoted to the Resurrection and Ascension, in sequence to the Gospel scenes on the north side which end with the Lord's Supper. Thus the designs all lead up from the Creation and the Church of Eden to the great arch leading to the sanctuary devoted, as in the earliest churches, to the "Lord in Glory" amid the angels,—the Word itself lying upon the altar being the representative of the Lord's presence. Much remains still to be done in completing even this modest scheme of ornamentation. The nave windows of the kings and prophets, showing Samuel and Elijah and King Solomon, and Isaiah and Daniel (except the Spencer window now on the south side showing the scene of David playing the harp before King Saul) are yet waiting for their donors; also the choir windows in the north and south transepts, and the triple light of the "Resurrection and Ascension." These will doubtless be filled by donors glad in this way to contribute to carrying out the ideal scheme of a National New Church. The capitals of the columns in the sanctuary and the transepts are still left in the rough, waiting to be carved from appropriate designs. But the experience of these twenty-five years has taught us that patient waiting, while cherishing and laboring for a worthy ideal, is not likely to go without its reward. It is better to have a high ideal and to strive steadfastly for it through years, than to adopt a lower one with a view to a more hasty achievement which however will always remain at its original low level.

The National New Church thus completed stands on a beautiful site on one of the finest streets of Washington, a broad avenue, running directly north from the President's Mansion to the suburbs on the north. It is in no sense cathedral-like in its dimension or plan, and would take a very humble

place in the scale of churches being built now everywhere by the larger and richer denominations when compared as to elaboration of structure or richness of furnishing and decoration. But I think those who have worshiped before its sanctuary have felt that here is a presence and a meaning different from that conveyed by other vastly more imposing structures, although they may not know just why. Perhaps it lies in the power of the Word itself "which is here acknowledged," to which power it has here been the effort to give utterance in these various structural provisions. Whatever it be, many, we may believe, have felt it and have been moved to say in their hearts and on their bended knees, and in their lingering memories, "Lord, I have loved the habitation of Thine house, and the place where Thine honor dwelleth."

FRANK SEWALL.

THE REV. JACOB DUCHÉ, M.A. I.

By Charles Higham

AMONG the fellow-voyagers with William Penn on his second visit to America—an undertaking which occupied three months and ended on November 30th, 1699—was Anthony Duché, a French Protestant. On the voyage, Penn borrowed from Duché about thirty pounds. After landing at Philadelphia the Governor offered a valuable square of ground, in the centre of the rising city, as equivalent for the loan. Said Duché, "You are very good, Mr. Penn, and the offer might prove advantageous, but the money would suit me better." "Well, well," said Penn, "thou shalt have thy money; but canst thou not see that this will be a great city in a very short time?" With this pleasant little episode, preceding biographers of the early New-Churchman whose name entitles this article, have been content to commence their task; and the researches of the undersigned have not taken him much further back in his subject's pedigree.

Present day representatives of the American branch of the Duché family cherish a tradition that their progenitor Anthony, aforesaid, left France to escape religious persecution, that he married Ann Doz and raised a family. From the same tradition comes the statement that Anthony Duché was a potter by trade in Philadelphia, and that he learned that craft either in France or at the potteries at Lambeth in South London after leaving his native country. Acting upon this theory some research has been made among the records of these refugees appearing recently in the publications of "The Huguenot Society of London," and the memoranda following have been thence transcribed.

From Vol. xviii, "Letters of Denization and Acts of Naturalization for Aliens in England," 1603-1700 (1911) under the heading

"Denizations from Patent Roll" 1681-2, Mar. 8: Doz, Andrew, and Annah his wife (p. 140); Duchier, "Jacobus," Mary his wife, Arnold and Anthony their sons (p. 142); Duchier, Amateur (p. 142).

From Vol. xxi, "Livres des Tesmoignages de l'Eglise de Threadneedle Street, London," 1669-1789 (1909): Dos, André T. [emoignage] St. Sauinien 21 Sept. 1681 (p. 88); Duchier, Jacques, T. McLortie, 21 Oct., 1681 (p. 92); Ducher, Jacque, 11 Dec., 1681 (p. 92)

From Vol. xiii, "The Registers of the French Church of Threadneedle Street, London," Vol. ii, 1637-1685 (1899) under "Baptêmes": 1684 Duché, Jacques, fils de Jacques D. et Ester Orange, sa femme. *Tem.* Hector Vattemare et Isabella Jamson, Avril 27 (p. 268).

From Vol. xvi, i. e. Vol. iii of the same "Registers," 1685-1714 (1906): 1686 Duché, Charlot, fille de Jacques D. et d'Ester Orange, sa femme. *Tem.* Phillipe Arbunot et Charlotte Pierret Juill 18 (p. 47); 1690 Duché, Marie Margueritte, fille de Jacques D.—*Tem.* Amateur Duché [et] Marie Margueritte Guisnel Fev. 9 (p. 87); 1691 Duché, Elizabeth, fille do Jacques D. et de Ester, sa femme *Tem.* Pierre Fenez et Marie Bouchin, Fev. 15 (p. 100).

A series of fair inferences from these facts and dates might be stated thus. Anthony had, in 1681, an elder brother, named Arnold; their father's Christian name was Jacques—Latinized as Jacobus, and thus easily Anglicized as Jacob; their mother's Christian name was Mary. To this Jacob (No. 1) were born, in 1684-1691, one son, Jacob (No. 2) and three daughters, Charlotte, Mary Margaret, and Elizabeth; but they must have been the offspring of a second marriage, since their mother's Christian name is registered as Ester, and (?) her maiden name as Orange. Amateur was a relative of Jacob No. 1, possibly his brother, and thus the uncle of the babe Mary Margaret, at whose baptism on February 9th, 1690, he acted as Godfather or witness. Having been born in, or before, 1681, Anthony must have all but, if not completely, attained to manhood before his arrival at Philadelphia in 1699. It must have been his father who, it is recorded, "on the revocation of the Edict of Nantes by Louis XIV, fled from France with thirteen children and a large family Bible."* That revoca-

* *The New Jerusalem Magazine*, 1865-6, p. 497.

tion did not take place until October 18th, 1685, a fact which throws doubt upon the accuracy of this version of the Duché family expatriation story.

A second series of similar inferences from the same Huguenot memoranda might run thus: the father of Ann bore the name of Andrew Doz—Anglicized from André Dos; and her mother's Christian name was Annah. When this pair became naturalized English folk, on March 8th, 1681-2, they were not officially credited with parentage—or perhaps, a mere female infant, such as Mary, was considered negligible! According to either hypothesis she might have been of a very similar age to her future husband. The two families having been registered as naturalized aliens upon one and the same day, and having been for nearly twenty years co-worshippers in London, were probably acquaintances; with the pleasant result that Anthony Duché married Ann Doz, either before, during, or after, his voyage to America.

Leaving now the realms of inference and hypothesis, the chronicler passes on to the solid ground of verifiable fact. His short-sightedness in the matter of the city plot notwithstanding, Anthony Duché became a substantial citizen of Philadelphia. Similar success attended his son Jacob (No. 3), who on January 13th, 1733-4, married Mary Spence; but she died shortly after the birth of her only child, Jacob (No. 4), "the younger," the subject of this sketch. Ten years later, on June 5th, 1747, her husband married the widow Bradley, whose maiden name had been Esther Duffield. Jacob Duché, the elder, was a vestryman of Christ Church, Philadelphia, and was the treasurer of the lottery, drawn in 1753, to provide the funds requisite for the addition to that building of a steeple containing a chime of bells. Nor were his activities confined to such purely peaceful pursuits; for it is upon record that on April 2nd, 1756, he was chosen Colonel of the Regiment of Philadelphia County.

"Our Hero" was born in the early part of the year 1737. The inscription upon his tombstone in St. Peter's Churchyard, Philadelphia, runs thus: "On Wednesday morning,

January 3rd, 1798, the Rev. Jacob Duché passed from his temporal to his eternal and angelic life, aged 59 years, 11 months, three days." This would place his birthday on or about February 1st, 1737.* Of his youthful days few details appear to be now available. The Dedication of his "Discourses" in 1779, to Lady Juliana Penn, daughter of the Earl of Pomfret, and widow of Thomas Penn, furnished him with an opportunity to remind her that she had honored the writer's early youth with her "kind countenance and protection." He studied first in the Grammar School, and later in the Academy of Philadelphia, which in 1755 became the College of Philadelphia, and is now known as the University of Pennsylvania. On November 12th, 1754, the students of the Philosophy Class gave a public exhibition, the first of the kind in Philadelphia, in the presence of the trustees and a large audience of ladies and gentlemen, when a prologue of fifty-six lines, commencing, "She comes, she comes, ye nine strike every string!" written by the Rev. William Smith, D.D., president of the College, was spoken by Mr. Jacob Duché.

In 1756 there was in *Philadelphia: Printed by B. Franklin and D. Hall* a pamphlet, in folio, covering eleven pages, without author's name, entitled "Pennsylvania: a Poem, by a student of the College of Philadelphia." Upon the reverse of the title-page is a quaintly-worded "Advertisement" by a friend of the author,† mentioning his youth and praising his work. The copy whence these particulars were obtained was sold in London in 1898. It bore the inscription "For Mr. E. Shepherd, from his very humble servant, the Author"; and, by another hand, the ascription "by Jacob Duché."

The year following that which thus inaugurated the youthful student's career as an author, witnessed his second appearance upon a public platform. On April 27th, 1757,

* The official certificate of his Baptism on February 12th, 1737, describes him as "aged one month," possibly a usual "round term."

† Possibly his President, Dr. Smith. It is reprinted *verbatim* in *Morning Light*, 1898, p. 154.

he spoken an epilogue—also written by the College president —to Mallet and Thomson's masque "Alfred," in which the speaker had played the title rôle. This event, like the similar one of 1754, was recorded in *The Gentleman's Magazine* of London— January, 1755 and April, 1757—the latter followed by a poem of thirty-four lines, dated "Philadelphia, January 18th, 1757"—"To Miss Hopkinson, on her excellent performance of the Vocal Parts in an Oratorical Exercise at the College of Philadelphia." This is signed, "Yours, etc., J. Duché, Junr."; and from the circumstance that three years later, in July, 1760, the writer married Elizabeth, daughter of Thomas Hopkinson, it may be inferred that this "etc" was, even more than it usually is, a comprehensive abbreviation! On May 17th, 1757, our student graduated in the first class, thus acquiring the degree "A.M."; and the alphabetical position of his name causing it to precede the others in his class, he appears as the first Graduate of the College under its then newly current charter. Among his class-mates was his future brother-in-law Francis Hopkinson, who subsequently became famous as one of the signers of the Declaration of Independence, and whose life-story has been told in a special volume.

In the July of the same year, 1757, the youthful graduate went, as a clerk, with Governor Denny, to make a treaty with the Indians at Easton. Later in the year it was decided that he should go to England to complete his education for Holy Orders; and, crossing the Atlantic, he became a student at Clare Hall (now styled Clare College), Cambridge. From the date of the entry of his admission, it would appear that he was registered as a coming student several months before he actually entered into residence. The entry, kindly transcribed by the present Master—who has held the honorable office for upwards of half-a-century*

*Since the above was put into type, the death of Dr. Atkinson in his ninety-sixth year has been announced. An obituary notice states that he "had the honor of being Master for a twelfth part of the whole history of the College, which is the second oldest in the University, dating back to 1326."

—runs thus: "Anno 1757, May 19 [i.e. two days after his graduation at Philadelphia] Jacob Duché, born at Philadelphia in Pennsylvania, admitted Pensioner and Pupil to Mr. Talbot." Then follow the words "Turned Fellow-Commoner June 26, 1758." The friendly transcriber adds, "How long he remained at this college I do not know; but it would appear that he never proceeded to a Degree, as I do not find his name in the list of *Graduati.*" Among the writers of "Letters of Introduction" with which the young American was furnished at this time, were the President of his former College, already named, and the Minister (the Rev. Robert Jenney, D.D.) and the Assistant-Minister (the Rev. William Sturgeon) of Christ Church, Philadelphia. The second and third of the documents thus mentioned are still preserved in the official archives of the Diocese of London. With them is another, penned and presented in the following year, which, in spite of its verbosity and extent, may deserve printing at length, thus:

To the Right Reverend Father in God, Thomas, Lord Bishop of London.

The Address of the Ministers, Churchwardens and Vestrymen of Christ Church in Philadelphia, Pennsylvania.

May it please your Lordship, As the American plantations were long ago annex'd by his late Majesty to the Diocese of London, and our Ministers here have ever since been licens'd by your Lordship's predecessors in that See, and these Churches are a part of your pastoral care. We therefore address ourselves to your Lordship, to give you an account of the present state of our Church as to its Ministers.

The Reverend Doctor Robert Jenney, our Minister, has been for two years afflicted with a paralytick and asthmatick disorder, which renders him incapable of performing any ministerial duty, and it seems likely to continue so that we have scarce any hopes of his ever being able to officiate again as he is now seventy years old.*

The Societies Catechist, and Doctor Jenney's assistant, the Reverend Mr. William Sturgeon supplys our Church himself in all the parts of the Ministerial Office, the duties of which are now very

* He passed into the Spiritual World in the beginning of the year 1762.

great, and should it please God to visitt him with any sickness our case would be very deplorable, our people would be scatter'd.

This is become a large and populous City, and in great need of more Churches, for want of which we loose our people among the many Societies of Dissenters with which this abounds, and some who are not inclin'd to join them stay at home for want of room at Church, for which Reason the Vestry lately came to a Resolution to build another large Church, as soon as possible, by the Voluntary Contributions of our own people.

The work is accordingly begun and many have given bountifully thereto, and we are in hopes that with a little assistance from our Mother Country it will in another year be ready for Divine Service.

It is to be a neat and handsome Building ninety feet long and sixty feet broad founded on a lot of ground given for that purpose by the Honourable our Proprietaries.

By this short narrative of the state of our affairs, your Lordship will easily perceive that we shall be in want of more Ministers to serve in these Churches between which there is to be a happy union and concord, by means of their being under one and the same government. Seeing therefore that Doctor Jenney is like to remain, as above mentioned, so unhappily circumstanced we humbly pray your Lordship's influence and pastoral care towards getting Mr. Jacob Duché Junior, now of Clare Hall in Cambridge, admitted into Holy Orders and that your Lordship will also license him to officiate as an Assistant-Minister in the Churches of Philadelphia; and when your Lordship considers that this young Gentleman was born and bred among us here in this City, that he has from very early years of his life been strongly inclined to the ministry himself, and his father allways concurring, who accordingly hath sent him home to England to compleat his Education for that purpose, and that we of the congregation are fully satisfy'd of his Virtue, Capacity, Piety and acquired accomplishments for that Holy Function. We have no doubts of succeeding with your Lordship that Mr. Duché may be ordain'd and licens'd to come over among us to his native place to be one of our assistant Ministers, for which purpose he will have letters by this conveyance furnishing him with accounts of our proceedings herein that he may in due time wait upon your Lordship pursuant to our desire and be ordained accordingly. This will [? we] shall acknowledge as an instance of your Lordship's pastoral care over us and pray for your happiness and prosperity in the great work of being a spiritual Father of so great a part of the Church of England as the Diocese of London.

We are . . . Signed by order of Vestry, Robt. Jenney Minister, Evan Morgan, Redmond Conyngham, Churchwardens.

In accordance with this request, Jacob Duché was duly ordained a Deacon, "in the Chapel within the Palace at Fulham, on Sunday, March 11th, 1759, by the Bishop [Keene] of Chester, at the request and in the stead of the Bishop [Sherlock] of London." The present official custodian of the certificate, thus presented in a condensed form, adds "although I have continued the search to December, 1763, I have found no entry of the Ordination as Priest"; but it is upon record that "he took a voyage to England, early in the summer of 1762 with the approval of the Vestry for the purpose."* In pursuance of this appointment the Rev. Jacob Duché became Assistant-Minister of Christ Church, Philadelphia, and later of its off-shoot, St. Peter's, at the corner of Third and Pine Streets, the erection of which (begun in 1758 and finished in 1761, at a cost of £3310) was mentioned in the above-cited Address.

Soon after entering upon his duties at Christ Church the Rev. Jacob Duché was chosen as Teacher of Oratory in the College of Philadelphia, and he did not formally resign this professorship until 1782. His first published Sermon, preached at the funeral of Mr. Evan Morgan, entitled "The Life and Death of the Righteous," appeared in 1763, and was printed by Benjamin Franklin and David Hall. On Sunday April 21st, 1771, he preached a sermon on the death of Richard Penn, one of the proprietors of Pennsylvania, which was published under the title "Human Life a Pilgrimage." On November 7th, 1773, he preached a sermon at the dedication of the Episcopal Church, All Saints, Holmesburg, which had been built at the expense of persons residing in its neighborhood, one of whom was Edward Duffield, presumably a family connection of the preacher.

Duché's largest and most widely circulated literary work appeared, anonymously, in 1771-3 as "Caspipina's Letters: containing observations on a variety of subjects, literary,

* *The New Jerusalem Magazine,* 1865-6, p. 498.

moral, and religious. Written by a Gentleman of foreign extraction, who resided some time in Philadelphia. To which is added the Life and Character of William Penn." The pseudonym of the letter-writer, which appears at length at the end of the twentieth epistle, as "Tamoc Caspipina," is constructed, acrostic-wise, upon its author's official title thus, "The Assistant Minister Of Christ Church And St. Peter's In Philadelphia In North America." The work was reprinted in 1774, also at Bath (England) in 1777, London in 1791, Dublin in 1792, and possibly elsewhere. It was also translated into German, and printed at Leipzig in 1778.

Upon the resignation of the Rev. Richard Peters, D.D., —Dr. Jenney's successor,—his position as Rector of Christ Church and St. Peter's was, on September 25th, 1775, given to one of his assistants, the Rev. Jacob Duché. A contemporary clergyman, the Rev. William White, D.D., expresses his opinion of his friend Duché's doctrinal and other characteristics at this time, in the following words:*

A remarkably fine voice and graceful action helped to render him very popular as a preacher. His disposition also was amiable. The greatest infirmity attending him was a tendency to change his religious sentiment. A few years after his ministerial settlement he took to the mysticism of Jacob Behmen and William Law. From this he became detached for a time; and his preaching, which was more zealous than either before or after, seemed to me to border on Calvinism; though, probably, he was not aware of, or designed, it. In this interval my personal intercourse with him began; and having one day asked of him the loan of Law's works, then much talked of, I received a refusal; the reason given being the danger he had formerly been in from reading these books. He relapsed, however, to the theory of the mystics, and continued in it until the troubles which drove him from his native country. In England he became a convert to the opinions of Baron Swedenborg; and in these he continued until his decease.

In a paragraph immediately preceding those just cited, Dr. White accuses Dr. Peters of "adopting the notions of Jacob Behmen and William Law," and so suggests the inference that it was the Rector who introduced the works of

* "Memoirs of the life of the Right Rev. William White, D.D." . . . By Bird Wilson, D.D. Philadelphia, 1839, pp. 28-9.

these two mystical writers to his Assistant-Minister. Another fellow clergyman, the Rev. Hugh Neill, writing in 1764, avers that Mr. Duché was "enthusiastic and mystical, a follower of Behmen and William Law." The obituary notice of Esther Duché Hill (initialled J. [ohn] S. [tirling]) in *The Intellectual Repository* (1836-7, p. 105),* confirms Dr. White's statement that Duché became acquainted with the teachings of Emanuel Swedenborg while in England, adding:

> he had a complete set of the Writings, in the original, in his library before he left America, though at the time he was quite ignorant of the nature of them, or the treasures they contained, till his attention was afterwards drawn to them, chiefly through his personal intimacy with the Rev. Mr. Hartley and the Rev. Mr. Clowes, when he finally became a most cordial and devout recipient of them, as did also his wife and children.

The theory thus plainly stated, that Duché did not become a receiver of the doctrines of the New Church until the earlier of his twelve years' sojourn in England, was contested six years ago by Mr. Willard G. Day. Writing in *The New-Church Messenger* for May 19th, 1909, he asserts that the Rev. Jacob Duché "received his knowledge of Swedenborg from Washington." In an earlier paragraph of the same letter the writer claims, "I have also spent a number of years in studying the religious principles of George Washington, and have found abundant evidence that he was the first American-born Swedenborgian"; but in ignorance of this evidence the present compiler is unable to do more than place upon record the startling hypothesis.

When it became evident that a rupture between Great Britain and her American colonies might take place, clerical delegates from New York and Maryland visited the episcopal clergy in Philadelphia, and it was agreed that they would not lend their influence to weaken the power of the home government. This agreement, however, could not

* This notice was largely used by the writer of an article on the Rev. Jacob Duché which appeared in *The Monthly Observer* (London, 1857) Vol. i, pp. 79-82.

be kept by Duché, who was carried away by the more patriotic feelings of his parishioners. On Monday, September 5th, 1774, the first General Congress of the Colonies—sometimes called "The First Continental Congress"—assembled in the Carpenters' Hall, Philadelphia, and, on the motion of Samuel Adams, a Congregationalist, the Rev. Jacob Duché was invited to open the session on the following day with prayer. John Adams, the second President of the United States, has given an account of the scene, in a letter dated September 16th, 1774.

> Duché [he writes] appeared with his clerk and [in] his pontificals, and read several prayers in the established form and then read the Collect [? Psalm] for the seventh day of September, which was the 35th Psalm. You must remember this was the next morning after we heard the horrible rumor of the cannonade of Boston. I never saw a greater effect upon an audience. It seemed as if heaven had ordained that Psalm to be read on that morning. After this Mr. Duché unexpectedly struck out into an extempore prayer, which filled the bosom of every man present. Episcopalian as he is, Dr. Cooper himself never prayed with such earnestness, and in language so eloquent and sublime.* It had an excellent effect upon everybody here. . . . . Mr. Duché is one of the most ingenious men, and best characters, and greatest orators, in the Episcopal order, on this continent—yet a zealous friend of liberty and his country.

Several other contemporary accounts testify to the excellence of his service on this important occasion; and the fact that a like honor was conferred upon him at the second similar Congress, on May 10th, 1775, confirms the opinion. In the *Journals* of Congress the thanks of that body stand formally recorded.

A discourse by the Rev. Jacob Duché preached in Christ Church before the first Battalion of Militia of the City and Liberties, on July 7th, 1775, on "The Duty of Standing Fast," from Galatians v, 1, was published with a dedication:

> * A recently noted enquiry for "An Engraving of the first Prayer in Congress" suggests that the scene has been pictorially presented.

To His Excellency George Washington, Esquire, General and Commander-in-Chief of all the Forces of the United English Colonies in North America, this Sermon, as a small tribute of respect for his many amiable virtues, as well in private as in public life, is most humbly and affectionately inscribed by the Author.

Later in the same year the Sermon was reprinted in London. July 20th, 1775, was designated as a general Fast-day; and the Congress attended the morning service at Mr. Duché's Church, when he preached from *Psalm* lxxx, 15, the sermon being subsequently printed under the title "The American Vine." On October 22nd, 1775, the President of the Congress, Peyton Randolph, died; and Duché, at the request of the Congress, preached the funeral sermon.

At a meeting of the Vestry of Christ Church and St. Peter's, on July 4th, 1776, at which the Rev. Jacob Duché was present, as Rector, it was resolved, in view of the decision of the Congress to declare the American Colonies to be free and independent, to omit the petitions in the Liturgy for the King of Great Britain. Four days later, a letter from the President informed the Rector "that the Congress have been induced, from a consideration of your piety, as well as your uniform and zealous attachment to the rights of America, to appoint you their Chaplain." Lorenzo Sabine, in his volume "The American Loyalists," Boston, 1847, gives the text of Duché's first prayer after the Declaration of Independence which a writer in "The Dictionary of American Biography," 1887, describes as "a model of that style of composition." The first Chaplain held his office for only three months, assigning, in his letter of resignation dated October 17th, 1776, the state of his health and the extent of his parochial duties, as the incentives to this action. Congress requested its President to thank Duché for "the devout and acceptable manner in which he discharged his duty," and presented him with $150, which, however, he returned with the request that it should be applied "to the relief of the widows and children of such of the Pennsylvania officers as have fallen in battle in the service of their country."

Up to this time, Duché appears to have warmly espoused the cause of his countrymen in their revolt against the mother-country; but when the British troops approached Philadelphia he evidently despaired of the success of the revolution. On the Sunday after the entrance of the British army, in September, 1777, after officiating in Christ Church and—in defiance of the resolution of his vestry—praying for the King in the service, he was arrested at the door of the church by an officer, and conducted to jail, under the immediate instruction of Sir William Howe, the Commander-in-Chief. The prisoner so remained for one night only; his friends having, in the meantime, made known his change of sentiment, and he, as may be presumed, having taken the oath of allegiance. Ten days after his release from prison, on October 8th, 1777, he addressed a letter to George Washington, urging him, with his army, to resume his allegiance to the Crown. To it Washington returned, by the messenger who conveyed it—named by one authority as Mrs. Ferguson—the verbal reply, "I should have returned it unopened had I known its contents." To Francis Hopkinson, Duché's brother-in-law, Washington wrote, "I am still willing to suppose that it was rather dictated by his fears than by his real sentiments," and thus expressed what is, probably, the most charitable interpretation of the action possible in the circumstances. But Washington made the letter public property by laying it before Congress; it "got into the papers"; and Duché's reputation as an American citizen was at once, and irretrievably, ruined. At the close of December, 1777, he sailed from Philadelphia to England.

The Duché-Washington letter appears to have been printed by its writer immediately after his arrival in England. Indeed, remembering the period of his voyage it is impossible to understand literally the date 1777, upon the title-page of the edition of the letter which was published at Bath (England), occupying twelve small quarto pages. Upon the reverse of the title-page is the following:

Advertisement prefixed to Mr. Duché's Letter, in the Pennsylvania Journal. The following letter was intended only for the

view of the Gentleman to whom it was confidentially addressed, in the fond Hope of inducing him to exert his influence in the noble Task of endeavouring to recal his Country from the fatal Pursuit of a ruinous Independency, and to exchange the Horrors of a desolating Civil War for the inestimable Blessings of Reconciliation, Safety, and Peace—the only possible Means, in the Writer's Opinion, of saving us from destruction. The Writer, surprised to find his Letter published with many Errors, in a Newspaper, and being himself on the point of sailing for England, committed an exact copy to the Care of a Friend with a Desire to have it faithfully submitted to the Consideration of all candid and upright Judges.

An American enquiry for "Ford-Washington-Duché Letters" has been noticed, but cannot be explained by the present compiler. It may refer to one of the volumes in the set of George Washington's Works edited by Ford.

Mrs. Duché did not accompany her husband to England, being in ill-health, but proceeded with her children—one son and two daughters—to New York; and on June 9th, 1779, her brother Francis Hopkinson, asked for and received the permission of the Executive Council of Pennsylvania for her return. In the spring of 1780 she again went to New York, and thence to England; and in the December of that year the Pennsylvania Assembly resolved "That the honorable Thomas McKean, Chief Justice of this Commonwealth, be permitted to occupy and possess the house and lot, with the appurtenances thereof, which are the property of Rev. Jacob Duché, the younger."

The Rectorship of Christ Church and St. Peter's, practically vacated by the departure of the Rev. Jacob Duché, was conferred upon the Rev. William White, already mentioned in this narrative, who, since October, 1772, had been an assistant minister in those churches, and who also succeeded Duché as Chaplain to Congress, an office to which he was annually re-elected until the removal of the seat of Government to Washington in 1801. Writing of the invitation to accept the post of Rector, Dr. White points out that "This [proceeding of the Vestry] was not unexpected

but placed me in delicate circumstances, on account of my long friendship for Mr. Duché, whose return, considering his attainder, and the indignation excited by the aforesaid letter, was at present out of the question." Dr. White, therefore, when accepting the invitation, on April 15th, 1779, declared "that if ever, at the desire of the Vestry and Members in general of these Churches, and with the permission of the Civil Authority, the former rector should return to this country, I shall esteem it my duty, and it will be my pleasure, to resign it." This undertaking was formally entered upon the Minutes of the Vestry. Duché's acknowledgment of the generous resolution—delayed until after the conclusion of peace, and thus dated April 2nd, 1783—also thanked his colleague and successor for "kind attention to my dear family, whilst they remained in Philadelphia," adding "I was happy to hear that you, whom I always loved, was among the number of those who treated them with singular respect, and assisted them in the hour of difficulty and distress. Such an act of friendship can never be forgotten by me."*

But the reinstatement foreshadowed never came to pass —as will appear in what follows. Meanwhile, readers desiring fuller details concerning Duché's twenty years official life in the American Church may be referred to two books, one of limited, the other of wide, range. The first of them is "A Historical Account of Christ Church, Philadelphia, from its foundation A.D. 1695 to A.D. 1841, and of St. Peter's and St. James's until the separation of the Churches. By the Rev. Benjamin Dorr, D.D., Rector of Christ Church, New York, 1841." The second is—one, doubtless, of many similar works—"The History of the American Episcopal Church, 1587-1883. By the Right Rev. W. S. Perry, D.D., Bishop of Iowa, Boston, 1885 (2 vols.)." The latter contains Duché's portrait, engraved originally from a chalk-drawing executed by his brother-in-law Francis Hopkinson, and prefixed to a brief biography which appears in *The*

* The letter is printed at length in "The Memoirs of William White, D.D." (*ut supra*), pp. 62-5.

American Historical Record for March, 1874, pp. 97-101.* Dr. Perry presents fac-similes of three variants of his subject's signature, and prints several of his letters on ecclesiastical matters.

* It also illustrates an article in *The New-Church Magazine*, October, 1890.

CHARLES HIGHAM.

(TO BE CONTINUED.)

WHAT DOES THE WAR MEAN?*

By Clarence W. Barron.

THERE are two fundamental errors in the world today. One is that a state, a nation, or an empire is an organization, a unity, over and above, and entirely apart from the people within that state or nation; that the state rules below by right from above; that its power is apart from the people and that the moral laws which apply to the individuals do not belong to, and are not a part of the constitution of the state. The second fundamental error in this world is, that the church is an organization apart from the people, with a law and an expression different from that of the individual within the church. The first of these errors is being cast out of the world in fire, and

* A paper read before the New-Church Club of Boston, January 13, 1915, soon after the writer's return from a journey abroad to get the financial and diplomatic inside of the War for a series of articles for his financial journals, the *Wall Street Journal* of New York, the *Philadelphia News Bureau,* and the *Boston News Bureau.* The articles, continuing for a number of weeks, proved to be of such value and wide-spread interest that they have since been published by Houghton, Mifflin Co. in a volume entitled "The Audacious War," which is reviewed elsewhere in this magazine. In reply to questions asked in the discussion which followed the reading of the paper, Mr. Barron said, among other things, "I have not written, studied, or presented one side of this question, unless I have presented the German side. I am more familiar with Germany than with France or England, and I think I may truthfully say that I like the German people better than any other people in Europe. Prussia is not the whole of Germany; but Prussia holds the upper hand in the government and is a war state with a war machine. She has been building and endeavoring to educate the people of Germany for a generation in the line of a world conquest. A large number of the people of Germany do not believe in this policy, and probably the majority of the people in the United States with German blood in their veins are opposed to it."

blood, and human sacrifice. The people who consciously, or unconsciously, believe in the second error are trying to find a relation of spiritual or church cause in respect to the first error.

I have recently been near the seat of our present most Audacious War, to get at first hand its causes and its probable consequences. I find there is nothing fundamental in this war except a plain case of stealing. There isn't any difference between this war and a common highway, attempted burglary, except in the size of the action. When John threatens or strikes Henry to make him divide their possessions differently, there is just the same relation to a spiritual law, or a spiritual cause, and just the same violation of the commandment, as when the German Emperor, thinking the time opportune, attempts to wrest from the Russian Czar some commercial advantages which he thinks will inure to the benefit of the German State.

There is not, there never was, and there never can be a spiritual law, or a law of Heaven, or a law of Hell, that cannot be drawn right out of the human heart. The laws of the human heart are just as fixed as the laws by which the sun draws vegetation from the moistened soil or earth, and brings it to flower and fruitage. You may call the unseen laws of vegetation spiritual if you will, but you will only thereby confuse the thought of the farmer and of the farmer's children. The world knows spiritual action as human action, and judges human action from the standpoint of the human heart.

The simple spiritual springs or causes under this war, you will find in those expressions of national patriotism which show contempt for the people of a neighboring country; expressions in which one country, or the people of that country, boast their superiority in physical or intellectual prowess above their neighbors; or declare their Heaven-descended commission to rule the world; or to blot out the decadent and decaying peoples; or the right to the possessions of their neighbor by the rule of the sword and of might.

All over the whole world you will find people who believe that what a man is able to get and to hold, is his by right of possession and power to hold. Therefore, we have police-regulations, departments of justice and courts of law to defend the weak against injustice from the strong. We have constitutions to prevent the robbery and injustice of majorities upon minorities. And we have sheriffs, police and militia to enforce the edict of right when once the highest tribunal has made the nearest possible human approach to justice. A distinguished lawyer once said to me, that, to him, the most wonderful thing in the world was an edict of the Supreme Court of the United States: "A few words scrawled upon a scrap of paper and approved by some aged individuals of no great physical vigor; and, behold, it was instantly the law of a hundred million people!" And for the benefit of future human progress, the argument supporting that edict is later printed with it; and that in future any errors therein may be corrected, the wisdom of the minority or dissenting judges is as carefully preserved and bound up with the major opinion and edict, that all public sources for correction of error in the future may be preserved in the clear amber of legal justice in truth as betwixt man and men.

"For what avail the plow or sail,
Or land or life, if freedom fail?"

And freedom fails when justice falls, and right of might succeeds—the physical taking the place of the mental or spiritual.

The breaking up of the world's physical body, or of the material dwellings and possessions of humanity may be necessary for "a new birth of freedom"; for the incoming of the larger light; for a broader growth in universal brotherhood. The material "krack" from the earthquake of war may mean an expansion from within by which the world may grow richer in mental or spiritual development. But no man as yet is wise enough to define it or map it. We can measure the material and sometimes fancy we glimpse the

spiritual within. Tolstoi may dream of a new Europe, wherein is no Teuton; and the student of the occult may see in Louvain and Rheims a toppling of spires and a burning of roofs that pointed and sheltered a religion that was not founded on physical force; Belgium and Austria, strongest supporters of Rome, may be seen as pivoted points in this flame of war; but no prophet arises with word to summon the future into the present view. We have had "Moses and the Prophets," but have we heard? Or must we now, from the knowledge accumulated, deduce the way of the future?

For a generation past, the great material progress has been in the United States and Germany, following the wars of 1861 and 1871. This progress was certainly not material fruit plucked by physical combat; but it was the fruit of a new national spirit. Germany found her new soul from her national defense and unity; but has permitted it to be poisoned and perverted into an aggressive militarism. Such a poison is not easily eradicated, and the whole world must assist to pay the bills. But it is by what we give up that we win. Material acquisitions are naught except as contributing to higher ends.

The world has been in danger of materialism, and the home of it was scientific Germany. The twentieth century has been distinguished by a call to the humanities; a summons to the larger brotherhood. This has been the meaning of the clashes of the classes within all growing nations, Germany, Russia, the United States. All that outcry of humanity against mere commercialism, against the mere financial exploitation of man and his labor, now takes on a larger meaning.

In great wars, material things go back; but the man goes to the front; and the victorious survivors make a newer and broader human creation, a new world with a new spirit. The world has been seeking a solution of many social problems. They instantly disappear as dissolved in the hot chauldron of war. In the settlement of peace following, they are found precipitated in the fired solution, refined, clarified,

"settled." Today all social problems are merged in the great problem of national existence. Alliances and a larger nationality follow: a man comes forth in a larger citizenship, a citizen of the whole world. There is, there can be, no other solution; no other universal peace. A world federation and international citizenship must follow.

Man has come up from the dug-out or the cave where in primordial condition he won his food by his own hands from the forest, land, and water; and protected by his own hand his cave or dwelling. He defended his wife and children with the bludgeon, and was himself producer and family policeman. He had no incentive to increase of accumulations, or stores of food, clothing, or luxuries, as these involved added police responsibilities and enlarged the temptations of his neighbors, both men and animals. Later his family becomes a tribe. In combination the duties of protection for the common weal take on a larger view. The village, the walled city, and the armed state naturally follow, each stage reducing the number of men set apart for war, for defense, or police duty, and correspondingly increasing the common store of human possessions and human happiness.

From states grow nations and empires, until not one per cent of the people are engaged in any way in aggressive or defensive warfare, or even in police work; or the determination or enforcement of laws of justice as between individuals, cities, states, or communities of any sort. The individual club at the mouth of the cave protecting the family has become for England a surrounding line of steel ships; for the United States of a hundred million people, a mere outline of a military defensive organization to be filled in when needed. For a few communities in the world the individual club has become an armory, with human energies perfecting the most destructive machinery of warfare, that aggression may be carried on against neighbors, and territory expanded for purpose of national government and the increment of national wealth.

As the world up to 1914 has had no general recognition

of the moral responsibilities of nations for anything outside their own borders, the rules of law, order, and justice have not been made international, except in very small degree. Each nation has been left to work out its own destiny, to war by tariffs upon its neighbors, and to take possessions from neighbors when there was fancied national need therefor. The first recognition of the Brotherhood of nations arises from the Munroe Doctrine, which in effect decrees that an aggression of the monarchical institutions of Europe upon republican institutions of the western hemisphere, must not only not be permitted, but must be unitedly resented. The second development under this growing responsibility of nations for their fellow nations has likewise arisen from the United States, which has turned Spain out of Cuba and given Cuba over to the Cubans; taken possession of the Philippines also from Spain, and attempted to develop them, not for the United States, but for the Philippinoes. And lastly, we have the example of President Wilson, who has decreed that government by assassination, in the countries to the south of us, must cease; and that the United States will not recognize any government thus set up in Mexico.

It is, however, not yet encumbent upon any nation, as upon individuals, to say to its neighbor, "You shall not arm; you shall not build a war machine of aggression; your offence against one is an offence against all; your military invasion of one, for purposes of expansion or aggression, will be resented by all." Until we have a practical application of a world-wide police, and a maintenance of the peace of nations, not alone by international agreement, which can be broken, but by agreement and international police enforcement, so that it cannot be broken, there can be no universal peace. We are now approaching that time.

Thirteen nations to the east of us will soon be at war; ten of them as allies in league of war against the other three. When these ten have won, it only remains for the other nations to join with them in a universal, national disarmament and a setting-up of a universal, international armament for

the peace of the world. There is no more reason why aggregations of people should have the right of murder, destruction, piracy, and pillage, than that individuals should have such right. This is just a simple, practical question. The world should now be big enough to grasp and effectively deal with it.

The true meaning of this war is therefore human progress: humanity taking on larger responsibilities; the whole world answering the question, "Am I my brother's keeper," with a thunderous, "Aye, We are one and all our brother's keeper, and we may well keep the peace of the world."

There is no question, national or international; no question of the individual or collection of individuals, which cannot be settled by the laws which belong to the human heart. Such laws may be called spiritual or natural; they are one and the same. Moses wrote no new law on the tables of stone on Mount Sinai. The laws were before the tables of stone and before the creation of the mountain itself. It was only for the people to hear and to do them as Divine. It is the same today. The laws of brotherhood, —brotherhood of individuals, brotherhood of nations or aggregations of individuals—are unchanged and unchangable. It is only for the world to hear and to do.

The simple facts of this great war are, that after years of preparation and the education of his people to believe in the divine right of monarchical rule, of conquest under monarchical leadership, and in the Divine right of the German people to be dictators throughout the world, Kaiser William II, from the most extensive research, believed the opportune moment had come to push the German dominion by way of Austria, through Servia, Constantinople, Asia Minor, and the Persian Gulf, bisecting Europe, and expanding Germany into a great world dominion extending from the North and Baltic Seas to the Indian Ocean, or the waters of the Pacific. All his secret reports had shown him that Russia, France, and England were in no condition, from a financial, military, or political standpoint, to engage in war. The reserve moneys of the great Bank of Russia were

on deposit with institutions that had loaned it out on time; the French national budget was in straits; two hundred thousand men were arming in Ireland; British officers were resigning their commissions; India was threatening sedition, and the British Empire was on the rocks, or rocking as never before. Germany, during the Japanese War, had forced upon Russia commercial treaties under which the manufacturers of Germany went into Russia on advantageous terms, but the products of Russia were kept out of Germany. These commercial treaties expire in about two years, and the notification from Russia that they must be revised had been met by the declaration from Berlin that they were good enough for Germany, and would have to stand. Russia was therefore building factories to make the arms and munitions of war, that she might defend herself when Germany demanded the renewal of these commercial treaties. Two Bulgarian wars had made Servia strong; had weakened the prestige of Germany which backed Turkey, and of Austria, which backed Bulgaria; and had made Bulgaria attack her allies, Servia and Greece, thus creating the second Balkan war. Servia had emerged triumphant, and the Treaty of Bucharest had left Germany and Austria as receding factors in the dominion of South-eastern Europe.

The assassination of the Austrian Crown Prince at Serajevo was the incident seized upon by the German Emperor to force a war and give the appearance to the world that it was a war of defence for Germany and Austria.

All the nations of Europe which had so successfully striven to localize the Balkan Wars now called upon Austria and Germany to pause and consider; to give Servia time to make amends, etc. The German Emperor, however, changed the terms of Austria's demand upon Servia so as to make their fulfillment impossible. Servia was willing to grant everything except that which involved a change in her Constitution, and this she was willing to discuss, but she could not comply with the demand on a constitutional question within the hours named. Her compliance

was absolutely impossible, and Austria and Germany knew it, and intended it should be so.

While all the governments of Europe were pounding at the doors of the Emperor and his foreign office in Berlin; and while Austria herself was expecting that there would be no war, the German Emperor personally fenced off every peace proposal. When Austria began her aggression on Servia, Germany declared war on Russia five days before Russia even withdrew her Minister from Vienna. All Europe outside of the German Emperor was hoping and working for a peaceful settlement. Yet Germany's Emperor thought he knew, and knew better than anybody else in the world, that his time to strike had come. Germany, with Austria and Italy, under the triple alliance would be invincible, he believed, and Germany would be triumphant throughout the world.

It is gratifying to find that practically one man, the Kaiser, must bear the responsibility for this war; that he can win and crush the national life of France, and the other nine countries, which will soon be hammering on the borders of his State, is not within the range of probability.

It only remains for us to consider the uses and lessons from this great war.

The doctrine that war is a biological necessity must go by the board. The teaching that war is needed to harden men and nations must be placed in the realm of pagan fiction. If war is a necessity for man, it is a necessity for woman. If it is good for men, it is good for children. If it is good for nations, it is good for states. If it is good for peoples, it is good for individuals. War is Hell, and from Hell. Hell may not be abolished; but it may be regulated. Wars may not be abolished from the human heart, but they may be restrained from breaking forth to the destruction of the innocent and the guiltless.

The blessings of humility, and a chastened spirit, that arises from combats, are not to be regarded as the fruit of the dark side of the combat,—the temptation, the evil. Millions are chastened by evils and misfortunes arising from

war. But many times that number of millions are chastened, purified, and refined, made better men and women by life-long, individual struggles. Nevertheless, it is the duty of every man and woman to lessen the evil and promote the good, to assist to banish misfortune of all kind and degree. It is every man's duty to help to make the world better in every plane of life.

War is not the greatest evil in the world, but it is the greatest advertisement of evil. In war, the human heart shows all its hideous deformities. But likewise in war, the human heart shows all its great, ennobling, and uplifting qualities. Still, for neither reason should we seek it, or call it in any way a blessing. The boy brought up on the frontier, facing savage foes, may develop earlier in reliance and sturdy manliness from his family losses; but the warfare is not to be sought or commended. Many of the noblest characters in the world have been developed as reactions from great family weaknesses, but the evils and the weaknesses are not to be commended. We must cultivate light and not darkness, and work in the day. While holding firm faith in an ever-ruling Providence, we must never call good, that which is evil.

CLARENCE W. BARRON.

THE BOOK OF REVELATION: I. INTRODUCTION.

(The Word as a Whole: Third Series.)*

By the Rev. H. Clinton Hay.

WHEN the work of His First Coming had been almost completed the Lord warned His disciples of His impending crucifixion; but at the same time He comforted them with the promise of His Second Coming. He said, "Hereafter I will not talk much with you; for the prince of this world cometh and hath nothing in me" (John xiv, 30). "I have yet many things to say unto you, but ye cannot bear them now" (*Ibid.*, xvi, 12). "Ye have heard how I said unto you, I go away, and come again unto you" (*Ibid.*, xiv, 28). "I will not leave you comfortless; I will come to you" (*Ibid.*, v, 7).

So he led them out to Gethsemane, on the way to Calvary and the cross. The Prince of this world came, and silenced the voice of the Redeemer, dying away in prayers of submission and forgiveness. But it was not silenced forever; it would sound again with trumpet power in the day of judgment; the cross would be changed from the sign of defeat to that of victory; aye, a mighty chorus would yet arise, mightier far than that of Palm Sunday, proclaiming, "The kingdoms of this world are become the kingdoms of our Lord; and of His Christ; and He shall reign forever, and ever" (Revelation xi, 15).

Nevertheless, on the way to this blessed consummation of the Christian Ages evil seemed to snatch away the Lord from His disciples and plunge His kingdom into disaster. In reality the evils of those who rejected and crucified Him

*Hoping that a study of the Book of Revelation may throw some light on the Spiritual Causes of the Great War, the Second Series on the Word as a Whole has been suspended for a time.

separated them from Him and His kingdom, while He rose again for His disciples, appeared to them, and formed them into the Christian Church, bidding them still to await His Second Coming.

But again the Prince of this world came and had nothing in Him; evils crept in, the faith delivered to the saints grew dim, selfish pride and ambition banished the Lord from His throne; Christians failed to love one another as the Savior taught them to love, that all men might know them as His disciples; and Christian lands were wasted by wars and bloodshed.

It is the old, old story of the Serpent and the Savior, but in ever-changing forms as the Lord with merciful love follows His children down through the varied experiences of their own evils. Thus He seemed to separate them from Himself in Eden, when they turned from His voice speaking in their hearts to listen to the voice of the serpent speaking in their earthly senses. But even then He promised to follow them down, down through all their wanderings away from Him, until He could Himself be born of the seed of woman, to let the serpent bruise His heel while He crushed the serpent's head, to redeem and save them. And it was to remind them of this that He bade Moses put a serpent of brass upon his rod, that all who were dying of the fiery serpent's sting in the wilderness might look up to it and live. And that there might be no mistake about the meaning of that symbol, when He had come into the world, born of the Virgin, He pointed to His own cross, saying, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii, 14-16).

So when men had turned away from Him and lost the sound of His voice speaking in their hearts, enticed by the voice of the serpent speaking in their earthly senses, and He seemed to have gone away; when the falsities in-

creased finally into a great flood of human error, when dark clouds gathered over His Holy Word and torrents of evil thinking perverted its meaning, and multitudes were perishing in these angry waters, the promise of His coming was renewed in the safety of Noah's Ark, and in the rainbow glory of His unfailing wisdom, raising up the representative of a church in Noah's seed; and finally, when He did come it was by birth of the flesh where He could meet the serpent in the earthly senses, and be tempted like as we are, but without sin,—in the earthly senses, where the sound of the voice of God is lost, and the appeal comes from the flesh and the world with all-absorbing stress. Hence the meaning of the temptation assaults thrice delivered in the wilderness, and of the agony in the garden, and of the passion of the cross. So the serpent died, the sense-life and nature derived by birth from Mary was laid down, and a glorified sense-life and nature, purified by that death, was brought out in its place by the resurrection,—a glorified, Divine-Human body and nature, to be the abiding tabernacle of God with men.

And this is what John beheld in prophetic vision, and by Divine command described in the book of Revelation. He heard behind him a great voice, as of a trumpet, saying, "I am the Alpha and the Omega, the first and the last, What thou seest write in a book, and send it unto the seven churches which are in Asia." And John turned to see the voice, and he beheld seven golden candle sticks, or lampstands, and in their midst, he beheld one like unto the Son of man, only glorified wonderfully.

The seven golden candlesticks are declared to be symbols of the seven churches. And the Divine Human of the risen and glorified Lord is represented as standing in their midst to teach us of His presence always in all that belongs to Him in the Christian Church, even as He promised at His ascension, saying, "Lo, I am with you alway, even unto the end of the world." But His presence could not be realized with much fulness until the appointed time of His Second Coming. Indeed, His Second Coming is by

means of a revelation of the nature of His Divine-Human Presence through the opening of the spiritual meaning within that of the letter of His Word, which is like a cloud concealing Him; but which, when opened, is like a cloud revealing Him, even as He said, "And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matthew xxiv, 30). Evidently John is inspired to remember this, for he is led to write, as an introduction to His vision of the Lord in His Second Coming, very much the same words, saying, "Behold, He cometh with clouds; and every eye shall see him, and they also which pierced him, and all the tribes of the earth shall mourn over him. Even so, Amen."

This revelation of Himself is to all that belongs to Him in the Christian Church at the time of His coming. John is sent to the seven churches to signify this, for seven is the sacred number throughout the Scriptures. Thus six symbolic days are required for the Divine creation, but a seventh is added as the Lord's own day to make it complete, since nothing is complete until the Lord is acknowledged in it, and worshiped for it. So by this acknowledgment and worship man is conjoined to the Lord and becomes a church in the least, or individual form; and so only can the Church really exist in its larger, socialized form, by the coming together of such individual worshipers. Hence John saw seven stars in the right hand of the Son of man, thus represented, as symbols of the angels of the seven churches. And they were in the right hand, the power hand, to teach us that all the power with which they minister to what is the Lord's in the Christian Church, is also the Lord's in the Christian heavens, and not the angel's own apart from Him.

What a wonderful symbolic picture of the Lord's Church this proves to be, when the symbols are understood! It shows that the Church is not merely the company of men and women and children that we behold organized here on

earth to live the Christian life through the week, and assembled to worship the Lord for it on the Sabbath; but that it is also in vital association with companies of angels in heaven who minister to it, and still more interiorly in vital conjunction with the Lord Himself as its life and power. The Lord employs His angels to minister to the Church, and He employs the Church to minister to the world, in His name and by His power to save the world. Does not this prepare our minds to understand, later on, the meaning of the symbols when John beholds the Holy City, New Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband? For it shows us that the Lord's own Divine-Human qualities must descend first into the heavenly planes of human souls and form the Church, or the Lord's abode, there, before they can still further descend into the earthly planes, and take control of the Serpent, the sense-life, and purify it and regenerate it, and employ it in earthly forms of human service ministering to, and saving, the world.

And then shall we not see in this symbolic picture the returning flow of the Divine-Human Life given to angels and men, as it forms them, aye, builds them up into the Church, the abode, and in a sense, the living body, of the Lord? For the Church is represented finally by a beautiful woman, called the Bride of the Lamb, married to Him in love and adoration of the glory of His Divine-Human Personality, His pure love of others, His perfect wisdom in providing all things for them, and His absolute power to save all who trust themselves to Him, believing in Him. So this beautiful woman takes the place of the seven golden candlesticks standing in His presence and married to Him. She has made herself ready by washing her raiment in the blood of the Lamb, even as the Lamb Himself has purified His Human for her sake, and made it Divine by pouring out upon the cross the life blood received from Mary. The power of this blood purification was found in making room for the Wisdom of the Divine Love to flow down in Divine-Human forms of service for the salvation

of the world, which was symbolized by the blood of the Lamb; and is now symbolized by the wine of the Holy Supper.

But we must not forget that this bride of the Lamb is a composite woman, composed of all that is the Lord's in all the churches, the seven churches. Hence the power of this composite life, its ability to reach all sorts and conditions of men, with the Gospel message of love to God and the neighbor, and bringing it down in application to social and civic life. This descent of the church in doctrines, even down to the doctrines of earthly life with and from the Lord, is pictured by the descent of the Holy City, coming down from God out of the new heaven into the new earth. But it is a temple city, a city of a living temple, whose worship is in daily service, for the throne of God and the Lamb is in it.

It is also a city of light, although it has no need of the sun or of the moon, for the glory of God doth lighten it, and the Lamb is the lamp of it. Hence a new force is given to the Gospel words, saying, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

And so we are brought back to the Lord in the midst of the golden candlesticks for the lesson of where the Lord in His Second Coming meets the Church of His First Coming. He finds it not united as pictured by the beautiful woman made ready to be His bride, made one by a supreme love for Him in His Divine-Human Life with men; not united as a Holy City, made one by the wisdom of loving one another as He loves them; not united as seven golden candlesticks, made one by a common love of service, in letting their lights so shine before men that they may see their good works and glorify their Father in heaven;—but each one trying to shine for itself, and for its own prosperity as a denomination on earth.

And yet there are some things that are the Lord's in all of them, and in order that these may be gathered, purified, separated from the old and built into the new, the messages to the angels of the seven churches are given, calling upon them to minister to their respective charges, leading them to self-examination and repentance, reformation and regeneration.

Thus in Ephesus are found industry, and patience, the shunning of evil, the scrutiny of religious profession and the exposure and rejection of pretense, and unfaltering endurance for the sake of the Lord's name—all that enters into the life and character of a religious reformer, like Martin Luther, for instance—qualities useful and essential in beginning a new Church in the world; but one thing is lacking, namely, charity, love, to make all these qualities and activities really good and Christian. Perhaps it may be thought of as the very difference which existed between John the Baptist and the Lord in His First Coming, as indicated by the camel's hair raiment and ascetic wilderness life. Of this John the Lord said, that a greater prophet had not been born of woman, but that the least in the kingdom of God is greater than he. Luther has been called the "Prince of the Reformation," and perhaps the Lutheranism of Germany has failed to repent of this lack of charity, and so has failed thus far to come into the Lord's New Church; and going in the opposite direction in its zeal to reform the world and introduce its rationalistic Biblical criticism and philosophy, and impose its *kultur* upon lagging civilization, has led the nations of Europe into its awful cataclysm, which certainly appears to be a phase, and perhaps progressive stage, of the great judgment of prophecy attending the Second Coming of the Lord.

It is a remarkable fact that Germany's war is against countries which have been under the sway of various forms of what may be regarded, in the largest sense, as of the Catholic religion. None of them, unless it be England, belongs to what may be called strictly Protestantism. And the Church of England has never classed itself as a Protes-

tant body; but rather by Apostolic Succession it regards itself as pre-eminently the Holy Catholic Church. It is true that it holds itself apart from Rome and its priestly abuses; and so does the Greek Catholic Church of Russia in some measure, although the Czar, at the head of it, has despotic power; and the priests have just as full control of the masses of the people as have the priests of Roman Catholicism; and its doctrines are essentially the same as those of Rome. Belgium is earnestly Roman Catholic; and France, until recently, has been quite as much so, and still has a large Roman Catholic population. But Austria-Hungary, Germany's chief ally, is Catholic, largely Roman; and Germany herself has many Roman Catholics,—about one third of her population. Hence, while Germany was the motherland of the Protestant Reformation, it is difficult to regard the present war as a struggle of Protestantism against Catholicism. It will be better understood, doubtless, as a condition of upheaval occasioned by the progressive judgments of the Lord in His Second Coming, which is casting down and destroying both the Dragon and the Scarlet Beast from power in all nations.

So while we find the good of what is represented by the Church of Ephesus transmitted from Luther in the zealous reform spirit of Germany today, we find it also struggling with the hard-hearted, ruthless destructiveness which always characterizes reformers who are impelled by faith alone. And we behold the need of the call to repentance and a return to the love, the charity, which is always of first importance in religion.

And if there were space we might study all the Seven Churches in this way in relation to the War. In the Catholic countries we should find the application of what Sardis is said to represent, first of all conspicuous; for they have the external forms of worship elaborated far beyond their ability to fill them with spiritual life. The Church as a daily life of love to the Lord and the neighbor is quite lost sight of in their pride and veneration for ancient cathedrals and solemn ceremonies. Perhaps this is the

reason, under Divine Providence, for the battering of the sacred edifice of Rheims by the great guns of the German Reformer, so widely mourned by the world as the loss of an art treasure; it may have been because it was a temple of that idolatry of external forms which is rebuked in the Divine words, saying, "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things that remain, that are ready to die. . . . Thou hast a few names even in Sardis, which have not defiled their garments [the external forms of worship]; and they shall walk with me in white: for they are worthy."

One more illustration: for that which is represented by the Church in Philadelphia the writer is led to seek in England; for it seems to him to be more conspicuous there than in the other warring countries. The Anglican Church has clung more earnestly to what is really Apostolic than any other Catholic country. And the elements of Protestantism which have sprung up among the dissenting bodies have made less account of faith alone—still holding to the importance of a good life. This is especially true of John Wesley and the Methodists who have been and are such a power in Great Britain; although they belong rather more conspicuously, perhaps, to the Church of Thyatira,—still, they contribute to making England as a whole possessed of some of the qualities described as Philadelphia; for more manifestly there the Word of the Lord has been most reverently treasured, and the things belonging to His name have been most carefully observed, such as the Sabbath and the sanctity of religious institutions; and there the door of a reverent religious freedom has been kept open, through which the descent of the New Jerusalem has been made possible more fully than in other countries of Europe. The reward is promised in the words, saying, "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." But self-glorying, instead of humble penitence and gratitude to the Lord, would spoil it all, and shut the door, making

it the synagogue of Satan. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. . . . Him that overcometh will I make a pillar in the temple of My God."

The purpose of this little attempt at the application of spiritual principles to the warring nations is not to pass judgment upon them; but only to try to see some of the good qualities in them which may be gathered out of the evil in all of us, and formed into the forces of His New Jerusalem now being established by Him in His Second Coming on the earth. It is only to suggest possible lines of profitable study.

At all events, whether we are able to find such applications of spiritual principles successfully or not, we may be sure that the Lord is now gathering out of the old all that can be made useful in the New Church of His Second Coming. It is a process of judgment, of purification from evils and falsities that have been introduced into Christianity by the voice of the Serpent, now become the great red Dragon and the Scarlet Beast, as we shall see later,—the voice of the sense-life, the love of material things and worldly pleasures, the greed and ambition which have shown their real character by plunging Europe into this great War. It is the old story of the opposition of the Serpent to the Savior; but now aroused into more terrible forms of sin and cruelty by the great glory of His Second Coming, with its gifts of a new freedom of thought and action, a new conception of God and immortality, and of human brotherhood and service, which is throwing off the tyrannies of Church and State, built up under the cover of the false doctrines of the Serpent, the Dragon and the Beast, in the declining Christianity of the past; it is the New Heaven and the New Earth with the New Jerusalem descending from the former into the latter that has awakened the great struggles, and brought about the upheavals, the wars and earthquakes, of Scripture prophecy, and the dawning of the light of this New Age shining like the light

of the rising sun from the east even unto the west, declaring that the Second Coming of the Lord is now giving the promise of a new knowledge of Him, and new glory of His Kingdom in the hearts and lives of His people. For "The nations of them that are saved shall walk in the light of it; and the kings of the earth shall bring their glory and honor into it."

H. Clinton Hay.

THE COSMIC RELATIONS.

By the Rev. John Whitehead.

THE title of Henry Holt's "On the Cosmic Relations,"* does not convey a clear idea of the contents. It is a discussion of psychic phenomena, and of the various theories put forward to account for them. The author adds suggestions of his own, especially dwelling on their cosmic relations, that is, the evident pointing of these phenomena toward the reality of the human soul, the life after death, and the existence of a universal mind, or a Cosmic Soul. The questions raised in the book are among the most important and fascinating in the whole range of philosophy. The author is one of the many educated men who, being repelled by the old orthodoxy, lapsed into the materialism generated by the science of the last century. While yet in school, before he entered college, he was a witness to some table tipping experiments, which gave him in later life an inclination to investigate and study the various phases of psychic phenomena; and which led him to take part in the investigations of the Society for Psychical Research.

The Society for Psychical Research was organized in London, England, in the year 1882. A number of eminent scientists and literary men united together to investigate the claims of persons who said that they had experiences tending to prove the existence of spirits and their influence in the world. These investigators were in general in a negative attitude to these claims, and were imbued with the materialistic spirit of the age. Among the men who have been Presidents of that Society are: Professors Henry Sidgwick,

* *On the Cosmic Relations.* By Henry Holt. Boston and New York: Houghton Mifflin Company. 1914. 2 vol., 989 pp., 8vo. $5.00.

Balfour Stuart, W. F. Barrett, Charles Richet, Sir Oliver Lodge, Professor William James, Sir William Crookes, and the Right Hon. Gerald W. Balfour. The Hon. William E. Gladstone, speaking of the work of this Society, said, "Psychical Research is the most important work which is being done in the world—by far the most important." The great mass of the human race are engaged in pursuits in the material plane of life, looking to worldly ends merely; but here is a Society devoted to the investigation of the evidences for the life after death, and it has sifted that evidence with the keenness and the ability for which its members are renowned in the realms of science and philosophy.

Many persons look upon these men as mere spiritists, regarding them as credulous swallowers of every message given through a medium. Such persons look askance at those who investigate psychical phenomena as if they were tainted with leprosy; yet we see that through such investigations many have been led out of materialism into the belief, not only in the life after death, but also into the belief in God. Not a few have also been led into a high regard for Swedenborg. Professor Hyslop recently said, "Swedenborg was the first psychical researcher."

A personally conducted tour through the pages of "On the Cosmic Relations" will give, not only an idea of the great scope of the investigations of the Society for Psychical Research, but also of the spirit which has dominated the eminent scholars that have labored in the field. Whatever else we may think, we cannot but admire the patience and laborious study expended with a view to eliminate error and attain the truth, in a field the atmosphere of which is filled with suspicion, fraud, trickery, and superstition; while on the other hand, prejudice and religious feeling has regarded it with closed minds. Yet the New-Churchman, the student of Swedenborg's writings, should view this field of research with an open mind, for Swedenborg solves the many enigmas in this field of research.

"On the Cosmic Relations" is for the most part an examination, review, and summary of the Proceedings of the So-

ciety for Psychical Research, and a running commentary by Mr. Holt; together with some matter from his own experience and investigations and from other sources. The book deals with the whole range of psychical phenomena, but the greater part of the work treats of the phenomena connected more or less closely with mediums. The first book sketches the evolution of the human body, the soul, and the universe known and unknown. In discussing this evolution the author recognizes that there is a beneficent power working in and through this evolution, which he calls the Cosmic Soul or God; and it is the relation of man to this Cosmic Soul, and to the unseen universe as well as to the seen, that suggests the title of the book, "On the Cosmic Relations." This conception of a Cosmic Soul enters very fully into the author's discussion of the explanations of psychical phenomena, and at times he expresses ideas similar to those of Swedenborg covered by the terms influx and the Grand Man.

The author does not dwell much on some forms of psychical phenomena, such as visions or apparitions, second sight, clairvoyance, and auditions or audible messages from a source outside of the immediate environment. Yet these unsought spontaneous experiences, without the presence of a medium, are the strongest evidences of super-material realities. These have been given in great abundance through the ages, and have been powerful means of keeping alive the belief in man's survival after death.

Telepathy he regards as proved. The cases in which mind communicates with mind directly are so numerous that few if any well informed persons doubt their reality. The author and many other psychical researchers use telepathy as a universal explanation of many forms of psychical experiences and to escape the conclusion that spirits are operative in giving the messages through mediums. Telepathy itself, however, remains unexplained. If a person residing a thousand miles away appears to a friend, telepathy is the explanation; but how can the image of a man be telepathed? If a voice is heard which in some unknown way emanates

from some one similarly far distant, it is explained as telepathy; but how? Can sound travel a thousand miles? Does the luminiferous ether have the power of carrying photographic impressions, and the air the voices of persons, in a way not known to science? In wireless telegraphy and telephony there must be transmitters and receivers which transform the vibrations, every process of which is physical; but what is it that transforms the telepathic message into sound or into an image of a person? No one can tell. Moreover, if telepathy is the transfer of thought direct from mind to mind, and mind is spiritual not material, is not the transference altogether on the spiritual plane, and not at all on the material plane? Mr. Holt refers to Swedenborg's experiences in connection with the Stockholm fire and to the Dutch Ambassador's lost receipt. He includes Swedenborg in the class of "Some early telepathic sensitives." He says:

> The earliest celebrated sensitive in the modern world was Swedenborg. His case of course received little general attention before the movement of which one symptom was the foundation of the S. P. R. Nevertheless, the case had attracted the investigation and confidence of so great a man as Kant, who vouches for it, expressing himself as follows in a letter reprinted as Appendix II in his *Dreams of a Ghost-seer*. [Here follows the account, and Mr. Holt then remarks], This may have been pure telepathy from the minds of witnesses in Stockholm, or it may have been telopsis [clairvoyance] (p. 229).

Of the Dutch ambassador's receipt he says:

> This, if telepathy, apparently could have been only from the mind of Marteville surviving bodily death, though there is a faint probability that some living person knew it. The only remaining hypotheses are that it was telopsis [clairvoyance], or that we don't know. (p. 230.)

As Podmore, and I dare say others, point out (*Modern Spiritualism*, I, 15):

> "The idea of intercourse with distinctively human spirits, if not actually introduced by Swedenborg, at least established itself first in the popular consciousness through his teaching. . . . For him there was no gulf fixed between this earthly life and that which he believed to lie beyond death. The great principle of con-

tinuity is preserved; Nature makes no leap, even over the grave, and heaven and hell are seen in his prosaic pages to be much like Stockholm or London."

Which latter fact is, with me at least, an argument, *pro tanto*, for the genuineness of his heaven at least. (p. 230.)

Mr. Holt's explanation of these experiences is that Swedenborg obtained his knowledge by telepathy. The same explanation would be given of the case of the queen of Sweden and other cases mentioned in the "Documents concerning Swedenborg." Swedenborg himself refers to these cases as proofs of his intercourse with the spiritual world. Many spiritualists and psychical researchers speak of Swedenborg as a medium and class his writings with those of mediums in general. A medium, strictly speaking, is one who is in a trance, unable to analyze either plane of life; but Swedenborg gives us a great deal of information about mediums and their states. He shows that the religions of the ancient world were corrupted because they had degenerated into spiritism. He reveals the states of the prophets of the Old Testament and shows how their messages were revealed. He was given actual experiences in all phases of psychic phenomena, not that he might be a medium to communicate messages to the world, but that he might be able to explain the phenomena. He warns us frequently of the dangers of spiritistic intercourse, tells of the unreliability of the messages, and he declares that he did not reveal anything through such states, but that he was open to full consciousness in that world as an inhabitant while still in full consciousness here. This was in order that he might fully know, understand, and reveal the nature and laws of that life. Swedenborg as a philosopher rationally studied and explained the laws of the physical plane; and later under the Divine auspices, when introduced fully into the conscious life of the spiritual world, he rationally explained that world, its phenomena, its relation to the natural world, and revealed the laws of spiritual life, unfolding them from the Word of God. One who has any psychical experience is as much at sea in regard to its nature as anyone else. Some

even fear that it is a touch of insanity and are chary of speaking of it, lest others should regard them as verging on insanity. Mediums are least of all able to investigate and explain their states. A medium, although in a trance, is still impressible from both planes, something like a hypnotized subject under the control of the hypnotizer. The subject is the last person in the world to rationally explain the states he is in and the phenomena. Neither can a medium test the supposed spirit. All the impressions are received in a passive state. The medium as to the rational faculty is asleep to both planes of life. It is impossible for a medium to sift the truth from falsity. The very foundation of mediumship is passivity. But Swedenborg was the reverse of this. He was in that world as a student and investigator testing everything with his keenest analytical powers. Speaking of various psychical phenomena he says:

> Whenever there has been any representation, vision, or speech, I have been held interiorly and inmostly in reflection upon it, as to what was useful and good from it, thus as to what I might learn. . . . Thus have I been instructed; consequently by no spirit, nor angel, but by the Lord alone from whom is everything true and good. Nay, when they wanted to instruct me about various things, there was scarcely anything but what was false; and therefore I was forbidden to believe anything they said; nor was I allowed to introduce anything which belonged to them. And further, when they have wanted to persuade me, I perceived an interior or more interior persuasion that it is not as they wanted, at which they have wondered. (Diary, n. 1647.)

Again he says:

> When I heard spirits speaking with me, I could perceive from the mere tone of their speech whether they were speaking from pretence or sincerity, from friendliness or from the good of love. (Arcana Cœlestia, n. 6616.)

Contrast Swedenborg's keen observance and analysis of the things of that world with the purely passive state of mediums. Speaking of his experiences in the spiritual world he says:

> To the experiences already presented, this also is to be added: When it was given me by the Lord to speak with spirits and

angels, this arcanum was at once disclosed to me; for it was told me from heaven that I believed like others that I thought and that I willed from myself, when yet nothing was from myself, but if good it was from the Lord, and if evil, from hell. That such was the case, was also demonstrated to the life, by various thoughts and affections induced upon me; and gradually it was given me to perceive and to feel it; afterwards, therefore, as soon as any evil slipped into my will, or any falsity into my thought, I made search as to whence it came; and this was disclosed to me, and it was also granted me to speak with those from whom it came, to confute them, and to compel them to withdraw, and so to take back their evil and falsity and keep them to themselves, and no longer to infuse any such thing into my thought. This has been done a thousand times; and in this state I have now remained for many years, and remain in it still. (Divine Providence, n. 290.)

His knowledge of the spiritual world was acquired by study and investigation. He frequently says, I know this from "much experience," "many years' experience."

He says:

The men of the Golden Age indeed conversed with angels; but it was not granted to them to be in any other than natural light; but to me it is granted to be both in spiritual and natural light at the same time. By this means it has been granted to me to see the wonderful things of heaven, to be together with the angels like one of them, and at the same time to draw forth truths in light, and thus to perceive and teach them; consequently to be led by the Lord. (Invitation to the New Church, n. 52.)

In explanation of the phenomena of thought transference Swedenborg shows that it is a universal law in the spiritual world that those in the same society have a community of thought. Thought radiates there as light does here. The ethereal atmosphere of the spiritual world carries the vibration of thought as natural ether does light. When the minds of two persons even in the natural world are in a sensitive state and sympathetic to each other, they perceive each other's thoughts, because for the time being they are more open to the spiritual world and its laws. Thought transference is the operation of the same law whether it be between two persons in the natural world, or two in the spiritual world, or whether one is in the natural and the other

in the spiritual world. The knowledge of this law will enable us to understand the cases which are ascribed to telepathy by psychical researchers.

The second volume of "On the Cosmic Relations" is on telekinesis which is treated under the subdivisions, molar telekinesis (the moving of heavy bodies), dowsing (the use of the divining rod), molar telepsychic telekinesis (the manifestation of intelligence in the movements of bodies), and molecular telepsychic telekinesis (intelligent sounds arising from objects). This movement of bodies from unknown causes is often ascribed to spirits. A large mass of testimony has been gathered bearing on this subject. The author believes that most of the forms of telekinesis are actual facts well established through the investigations of the Society for Psychical Research. Of the ability for scientific research of its investigators Mr. Holt says:

> The general intellectual culture concentrated in the Society has seldom been equalled in any learned organization. The reports almost without exception are models of reasoning and diction. For their cultural effect alone most of them are well worth reading. The idea of vulgar and ignorant credulity in connection with the authors is ludicrous. Nor is it possible to feel regarding the reports as a mass, the misgivings germane to the conclusions of purely literary persons regarding practical affairs; for though Frederick Myers, for instance, held a high position in literature; Henry Sidgwick held one equally high in the sciences of mind and society; Sir William Crookes, Sir Oliver Lodge, and Sir William Barrett have all received knighthood for their eminence in the physical sciences, and the position in psychology of Professors James, Royce, and Morton Prince I almost feel like asking the reader's pardon for naming in an American book. That such a society should have spent its time over trifling or unverified stories would be ridiculous to presume. (p. 100.)

It is generally recognized that some unknown kind of force affects objects in the presence of a medium, but Mr. Holt does not accept the spiritistic explanation. Professor Barrett made two reports on dowsing in which he said: "The explanation that it is due to involuntary muscular action fails to cover all the cases of the twisting of the divining rod, and hence some other cause external to the dowser

is probably at work" (p. 134). No consensus of opinion as to the cause as yet exists. Mr. Holt inclines to the view that the physical manifestations are produced by some form of electric or magnetic force which is excited in the presence of a medium (pp. 163, 164), and are caused by volitions of the persons exercising the force (p. 218).

The investigations and studies of Mr. Holt give the greatest attention to mediums. His thought is directed especially to the claim that their communications are from spirits in the spiritual world. He narrates some experiences with Foster. He says, "Apparently he got it telepathically from our minds." Foster gave information which he could not have known himself. In regard to one subject he said, "Keep your mind on it as closely as you can." On being asked how he got such impressions, he said:

> All I know about it is that they come into my mind, and sometimes . . . seem to appear to my eyes. I think they are communicated to me by spirits, but of course you will think what you please. (p. 225.)

Mr. Holt sums up his conclusions concerning Foster as follows:

> It could not be accounted for without the hypothesis of thought-transference; there was nothing correct in it which could not be accounted for by that hypothesis. He told me nothing important or verifiable which I did not know before, but the things he did tell me, he could not have known without absorbing impressions from my mind or from other incarnate minds or from the "spirits." (p. 226.)
>
> He was, so far as I observed him, merely a telepathic sensitive. He did not profess to me that his body was used as a medium by another spirit. His own spirit was in the possession of it all the while, and simply communicated to us what he thought other spirits told him. What is today strictly meant by a *spiritual medium* is a person whose spirit seems to relinquish the body for the use of another spirit, who uses it to write and articulate, and by so doing generally expresses an alleged personality entirely distinct, perhaps in point of age and even of sex, from the medium's waking self. (p. 227.)

The above definition of a "medium" is scientifically exact, and it would be well if all treatises on these subjects used

the term in this sense. Swedenborg could not be classed as a medium under this definition. Even when given experiences for the sake of studying psychical phenomena, he never gave messages by this means. Thus he was given experiences in automatic writing in order that he might understand and explain how Moses wrote the commandments, namely that:

> An angel who was present ruled his hand; as may be confirmed by some things which were written by me; for the hand was manifestly directed in the writing, even so that the very expressions scarcely appeared to be written by my hand. . . . Thence it may appear how the words of this covenant were written, namely by Moses, an angel of God Messiah directing his hand, therefore they are said to be written by Jehovah, as verse 1. (Adversaria, Vol. III, n. 4104-6.)

Speaking of these experiences in automatic writing he says:

> But this happened very rarely, and only for the sake of the information that revelations have been made in this manner. But these papers were destroyed, because God Messiah is unwilling that it should be so done, nor is it permitted to dictate anything with a living voice. (*Ibid.*, Vol. IV., 7167.)

So we might quote passages where he speaks of obsessions and the states in which the prophets were when they heard the voice of the Lord, and when they were obsessed and their actions controlled. Swedenborg learned the nature of these things by actual experience, but at the same time he was given a clear perception of them. In this manner he studied all sorts of psychical states; but in giving his own message to the world none of them were used. He wrote as a philosopher expounding by rational methods the things relating to the spiritual world and its laws.

Mr. Holt discusses various forms of mediumistic communications. He speaks of the trivial nature of the messages. He discusses the source whence the so-called messages originate, and he quotes very fully from the Proceedings of the Society for Physical Research. Speaking of his own investigation of mediums and the resulting attitude

toward the theory that the messages come from spirits, he says:

> But my attitude regarding spiritism—that it was nothing but telepathy from the sitter, having been fixed in my interview with Foster, and considerable reading and intimate association with Hodgson and some other members of the S. P. R. not having changed it; and finding, at the time, in my séance with Mrs. Piper nothing but telepathy, I felt no interest in further personal study. I went away from the sitting with the conviction: "She gave me nothing which was not in my own mind: it's the same old story;" and I have not been near a medium since, and do not care to go. (p. 395.)

Nevertheless in 1908, on the occasion of binding his volumes of the Proceedings of the Society for Psychical Research, he decided to go over the whole field again, and the effect on his mind from this review he expresses thus:

> The effect on me of reading the Proceedings is that if we render unto telepathy all the things which are telepathy's, there is still a great deal to be accounted for. Ascribe every verified statement in the reports, if you will to telepathy, and what are you going to do with the immense number of alleged personages through whom the statements come, with their own consistent opinions regarding the statements, and other things, their initiatives, discriminations, responses, retaliations? (pp. 396-7.)

It will be interesting to follow Mr. Holt's line of thought and attitude of mind as he studies anew this immense mass of testimony. What does he say of the quality of the messages themselves, purporting to come from persons, oftentimes, who possessed in this world the highest degree of intelligence and scientific knowledge? One "Phinuit," purporting to be the spirit of a French physician, had forgotten his French when communicating through Mrs. Piper who did not know French. He seemed to know French when the medium had a knowledge of it. This "Phinuit" persisted in the communications for a long time. At times he pleads ignorance, often gives erroneous answers, prophesies sometimes truly, sometimes falsely. Hodgson speaking of the professed ignorance says, "I suspect that this ignorance may be assumed." Mr. Holt adds, "But there is too much

of just that sort of ignorance in all mediumistic manifestations" (p. 405). Dr. Leaf was of the opinion that "Dr. Phinuit is only a name for Mrs. Piper's secondary personality, assuming the name and acting the part with the aptitude and consistency which is shown by secondary personalities in other known cases." Mr. Holt cannot accept the theory of secondary personalities. He says, Mrs. Piper and other mediums must have "many thousand secondary personalities." Professor William James says of Phinuit, "Phinuit himself, however, bears every appearance of being a fictitious being. His French, so far as he has been able to display it to me, has been limited to a few phrases of salutation, which may easily have had their rise in the medium's 'unconscious' memory; he has never been able to understand my French." And again he says: "I confess that the human being in me was so much stronger than the man of science that I was too disgusted with Phinuit's tiresome twaddle even to note it down" (pp. 456, 457). Mr. Holt calls him that "preposterous scoundrel" "monumental liar," etc. (p. 758).

So we might quote case after case showing the triviality of the messages. The information given is nearly always ascribed to telepathy, either from the medium, the sitter, or others present, and sometimes from one distant. The test that Mr. Holt regarded as the most crucial one was the sealed letters prepared by the communicators before death, of which, in two cases reported, the alleged spirits failed to give the contents.*

Another form of test to which considerable space is given in the book is that of cross correspondence. This is where part of a message is given through one medium and part through another. These cases seem very intricate and complicated. Mr. Holt says of them, "The effect on me of these

* Swedenborg, however, in the case of the Dutch Ambassador's receipt and state papers in the secret drawer of his writing desk, gave information which was not known to any person in the natural world. It was in the ambassador's mind alone, who at that time had been dead some months.

terribly labored topics . . . is that they are far more open to the telepathic and teloteropathic explanation than . . . the dramatic utterances of innumerable alleged controls" (p. 772).

It is significant that these patient investigators of this mass of material, which they have sifted year after year, nearly all feel that there is a residuum which leads them to favor the idea of the life after death. Podmore explained all the phenomena by telepathy, yet in his "Newer Spiritualism" he said, "Within the last few years some grounds have appeared for hoping that traces of such intelligent action had been found" (p. 225). Sir Oliver Lodge after many years of investigation finally accepted the spiritistic hypothesis for a similar reason as Hodgson, "that no other hypothesis fits the facts, and that the spiritistic one does" (p. 760). Professor Hyslop in this country has come to the same conclusion.

Mr. Holt says: "Sinces James's death there has been a lot of frightful drivel professing to come from him through various alleged mediums, and possibly some genuine ones." In his review of the evidence collected by the Society for Psychical Research, Mr. Holt, while holding to the telepathic theory for the great mass of communications, is impelled more and more to feel that there is a remnant which does not come under that explanation. He does not fully accept the spiritistic theory, but inclines to the opinion that there is an inflow into the mind from the Cosmic or universal Mind, the Cosmic Soul, imparting the ideas which cannot be accounted for by telepathy, an inflow which accounts for the inspiration of great geniuses, and the remarkable impersonations given by mediums. His conception of the Cosmic Soul partly coincides with Swedenborg's teaching concerning the Grand Man (Heaven), and partly with the idea of God. This idea, that this great reservoir inflows into human minds, closely approximates to some phases of the doctrine of influx from heavenly and other societies. The book itself furnishes the New-Churchman a vast mass of material which confirms in a remarkable de-

gree the teaching of Swedenborg in regard to psychical phenomena. We can give space only to a few references to Swedenborg's teaching.

We have already spoken of telepathy as the transfer of thought through the spiritual atmospheres. Telepathy is the action of mind on mind at a distance through no known physical medium or by any known physical process. If we had no other knowledge than the simple experience we might seek a merely natural explanation. Swedenborg, opened fully into the conception of that world, teaches us from "things heard and seen" concerning the many forms which thought transference takes. It is a universal law of the spiritual world that thought of another brings him present. When presence is effected there is a communication of knowledges. Many particulars are given concerning the memory, and how the most minute things of one's life are imprinted thereon and can be called up. When spirits come to man they come into all things of man's memory and think therefrom, not from their own memory. This may account for the difficulty of giving knowledge except from the minds of the medium and the sitters. Spirits have a wonderful power of impersonation. They can impersonate anyone from the idea derived from the mind of another. They even imagine that they are that person. They construct fictitious things and lie. When they flow into a person in the world and take possession of the body as a medium they come out of their spiritual state into the natural state. Consequently they can give no true information about that world. This is the reason why the messages are so trivial and useless. The quality of the messages as revealed in psychical research shows most conclusively the truth of all that Swedenborg teaches about the nature and the evil of mediumistic performances.

Spiritists are often surprised that New-Churchmen are so opposed to seeking information through mediums. It is because of Swedenborg's teachings concerning all this side of psychical phenomena. Mediums often report Swedenborg as recanting these teachings, in messages through them.

His alleged spirit could not even spell his name correctly when writing through Judge Edmonds, who wrote "Sweedenborg," nor would anyone recognize it as his handwriting. Swedenborg repeatedly warns us not to believe these spirits. We recognize the impersonations, the telepathy, the falsities, the trivialities and other earmarks of the messages, for Swedenborg described them one hundred and fifty years ago. Yet we fully recognize that there may be mediums who do receive messages from spirits, but we do not believe such spirits to be the persons themselves that they are represented to be. Swedenborg, speaking of the "Witch of Endor," says:

> Samuel never was raised up from the dead by the pythoness; but that this was only a fallacy. It was another that was raised up who represented Samuel; for when it is permitted to evil spirits or their guides, they can then so dexterously represent a person whomsoever they wish, provided that person has been seen and known by the man [that is, the sitter], yea so skilfully, that not a jot of the voice, or anything that was natural to him, is lacking. This I have learned by experience two or three times. Some who had been known by me in their life stood before me, with whom I spoke for a time, who were such as they were in life; but still I so often doubted whether they were the same, which I also said to the spirits. Thus they are able to put on every person whatever that is permitted them, provided only that he was known to that man [that is, the sitter]. (Adversaria, Vol. IV, n. 5021.)

What use then is there in all this laborious work of psychical research? Why spend time, labor, and energy on it? Two ministers of different denominations have recently said to me, "We do not need any explanation of these things. We have faith." That is, anything in the Bible they believe because it is there. But they do not understand it themselves, nor can they explain it to others. Consequently when a person asks of a minister a rational explanation of these things and cannot get it, he goes away dissatisfied, and perhaps lapses into disbelief. The Bible is a book abounding in psychical narratives. The sceptic says these are inventions of priests to mislead the people. Swedenborg reveals the nature of these things and explains them ration-

ally. The materialistic mind says Swedenborg imagined these things, he was mad, at least to the extent of these hallucinations, as they call them. What can we do to enlighten such persons? We can prove by means of the modern researches of some of the most eminent scientists of our time that psychical phenomena of many kinds are actual facts of human experience; but as yet they are not satisfactorily explained by them. This takes the ground from under the feet of the sceptic concerning Swedenborg and the Bible. The classes of phenomena in modern investigation can be paralleled in the Bible; but even there they stand merely as experiences, as facts, paralleling wonderfully the facts of modern research, but more clear and more striking. Now what remains to be done is to learn how to understand them, see their rationale, their use, the purpose for which they were given, and to apply that knowledge to our lives. Swedenborg was commissioned to reveal the true nature of these phenomena. He so explains them that we can rationally understand their nature. Thus in the writings of Swedenborg we can learn the underlying laws and principles of psychical phenomena, we can explain the many forms of psychical experiences, and we can prove that the numerous psychical narratives of the Bible express with scientific exactness the phenomena of the spiritual world, which were revealed through prophets and apostles in that remote age for the information of men. But it is only in the writings of Swedenborg that the Word itself in these its darkest pages is illuminated and crowned with light.

JOHN WHITEHEAD.

"CAN WE STILL BE CHRISTIANS?"*

By Professor Lewis F. Hite.

PROF. RUDOLPH EUCHEN is a typical modernist. He has the scientific prepossessions of the modernist; he has the anti-ecclesiastical habit of the modernist; and he has the anti-Christian convictions of the modernist. He is a fundamental Protestant, a Protestant with all the inheritance of the Church stripped off, and thoroughly committed to the individualistic metaphysics inherent in the naturalism and humanism of the renaissance in which Protestantism had its birth.

From this point of view, it is inevitable that the integrity and the future stability of Christianity should be called in question; and from this point of view it is equally inevitable that Christianity, in its essential historical character, should be repudiated.

Professor Euchen is too kindhearted and genial to do this in a summary fashion; and his own internal struggles with inherited Christian qualities make it difficult for him to work out his sentiments and ideas consistently and clearly. The book, therefore, is a rather elaborate piece of historical analysis, with a strong tinge of personal bias and personal self-assertion. As a historian, Professor Euchen is undoubtedly interesting; and he is evidently familiar with the history of modern religious controversy, at least the Protestant phase of it. But the present religious situation is not exhausted by the warfare between natural science and Christianity within Protestantism, or more espe-

* *Can We Still Be Christians?* By Rudolph Euchen, Professor of Philosophy in the University of Jena. Nobel Prizeman, 1908. Translated by Lucy Judge Gibson. New York: The Macmillan Co. 1914. 218 pp., 12mo. $1.25 net.

cially within university circles. No doubt, the conflict between these forces in Jena has been more or less typical, and has fairly represented some at least of the issues involved; but the situation as it exists throughout the Christian world is very much more comprehensive, if not more complicated.

It is significantly true that the discussions of university professors have radiated out into the larger world, and have permeated, in some form or other, all classes of society, This is one of the capital features of the situation. But there are two other forces at least that must be taken into account. One is the conservative, unifying, and religiously potent operation of the Catholic Church throughout all quarters and levels of Christendom; the other is the actual active spirit of the Lord, operating upon and in and through churches and individuals, through social organizations and moral institutions, through tradition, doctrine and preaching, and especially through the private and public reading of the Bible. This large picture seems entirely absent from Professor Euchen's mind. Christianity for him is something, in so far as it is significant or vital, quite apart from tradition or church. For him, the whole sphere and essence of Christianity are reduced and concentrated to an original, autonomic act of the individual, wherein he asserts his own religious identity and efficiency. This, of course, is only one form of stating the essence of Protestantism, as apprehended, represented, and taught in the universities, especially the German universities. From this point of view, inevitably, Christianity in the individual has no direct connection with or dependence upon Christ. He is rather to the individual and to the whole body of Christians, more in the relation of founder to a sect, and just as the sect may progress beyond the founder and very properly relegate him to the dark ages, so Christians may honor Christ as a good man for his times, but, of course, now only to be regarded as the originator of a religious movement which has been taken up by the good men of subsequent ages and improved with the passing of time. This is the common

modernistic view, and it is the view of all anti-Christians from the beginning.

The book before us when reduced to its lowest terms is a very direct and positive statement of this view. Nevertheless, even from the ordinary conventional Christian standpoint, the book is interesting. It is a perfectly candid and serious study of the present condition of the Christian world, or at least of Christian thought—taken in a large sense. It exposes and presses the fact that there are very strong anti-Christian forces at work peculiar to this age, and that these are in general the forces of present-day naturalism. The content, tendencies, and issues of this naturalism are elaborately analysed and worked out. "Naturalistic culture," the author finds, has developed its own inherent deficiencies and shown itself incapable of supplying the deeper human needs. But it has in the meantime appropriated much of the spirit and elements of the age, which do not really belong to it. On the ground of naturalism alone, then, we are not justified in discarding Christianity, and therefore, it remains to ask whether Christianity is or is not in harmony with the larger and more excellent spirit of the age. In the pursuit of this inquiry, the author distinguishes three aspects, phases, or qualities of modern life. The most important and the most excellent he calls spiritual life. Of this, religion is taken to be one aspect or feature. Lastly Christianity is one aspect or phase of religion. In this series spiritual life has the highest place, religion the next, and Christianity the last. The most interesting and important feature of the book, therefore, is the author's conception of spiritual life But it is by no means easy to make out what the author has in mind when he uses the term *spiritual*. The characteristic marks of the spiritual seem to be "self-immediacy," independence, newness, transcendence, and perhaps most significant of all, universality. The wholeness of life is the distinguishing and the essential mark of the spirituality of life. Religion is one of the qualities of the wholeness of life, and on the other hand, the wholeness of life is only attained by including and em-

bracing religion. In other words, religion is essential to the completeness of life, and with this view of religion as an element of "Universal Culture," the author undertakes to show the grounds of the conflict between modern life and Christianity, and the question, Can we still be Christians? becomes urgent.

At this point we may profitably stop to indicate the form of the discussion and the order of the argument followed by the book. First, then, the justification of the question: leading to the consideration of what is Christianity, what resistance it encounters today, and what reasons there are for refusing to reject it. Next, the foundation of the answer: pointing out the dawn of a new life, and the movement towards religion. Finally, the development of the answer: In which are considered, the just claims of Christianity and its capacity for renewal, the impossibility of reform within the present churches; and as a result of the argument, the indispensableness of a New Christianity.

This program suggests to the New-Churchman an approach to a recognition of the coming of the New Jerusalem. But such a view is very far from anything the author has in mind. The new Christianity structure is to be an historical development, in opposition to church, and free from any direct dependence upon Christ. In other words, the new Christianity will approach more and more to the type of a universal and at the same time individualistic religion. The individualistic element secures its self-immediacy and in a measure its independence; the universal element secures transcendence. Thus, finally, Christianity is raised to the level of spiritual life, and may be made a constituent of modern culture. But let us consider where this leaves the Christianity of history.

Turning back now to the question, What is Christianity? We get the author's answer in two forms. From the point of view of its claims, Christianity is: (a) a dominant principle of life, demanding the complete service of the whole man; (b) a religion of the spirit, that is to say, it finds its new, real, world in a supra-sensible, invisible kingdom;

(c) a religion of redemption, the work of divine grace. Thus the central dogma of Christianity is that of the incarnation of God in Christ for the redemption of Mankind. The other distinctive dogmas, the trinity, the miraculous birth, the bodily resurrection, the ascension, and so on, are corollaries.

In another way, the author gives the answer by specifying the several forms of resistance which Christianity encounters today. In the beginning Christianity rested, and has rested throughout its history, upon two sets of facts, the facts of the incarnation and the facts of Christ's ministry. For Christianity these facts were supreme, but in the course of time new facts came to light. Then arose a conflict. On the basis of, and in the light of, new facts, men became critical. At first the Church was attacked, then as historical criticism advanced, the basal facts of Christianity were questioned and still more the metaphysics which the doctrine of the incarnation rests upon. The modern mind has outgrown the traditional Christian mode of thought. For example the idea that God, at one particular point of history, assumed a human form is repellent not only to the Scientific spirit of the modern man, but also to his religious conviction. The decree of the Church can no longer make this idea acceptable. The idea of an atoning, vicarious suffering is also repellent to modern minds. The personality of Jesus, when once the dogma of the incarnation is abandoned, cannot stand the strain put upon it. However, lofty and pure his humanity, he cannot be an object of worship. It follows that Christian morality also falls under condemnation. The very idea of a religion of redemption is for the modern mind an absurdity. It contradicts the most conspicuous outcome of evolution, man's inner strength and self-sufficiency. Man's capacity to develop and improve endlessly is the presupposition of all modern life. It appears thus that Christianity is discredited at every point. What reasons are there then for refusing to reject Christianity? In the first place naturalism furnishes no grounds

for rejecting it, for naturalistic culture is demonstrably deficient, and Christianity may claim to supply the deficiencies. At any rate, there are elements in modern life which do not spring from naturalism, but from a higher, more interior, spiritual life. The question is therefore whether Christianity is consistent with the modern spirit at its best.

At this point the author proceeds to develop his view of the general spiritual movement of the age. The individual of himself is narrow, shallow, helpless and self-destructive. But there is in the modern "individual a longing for an experience of the whole, for inward independence, for a spiritual content of activity." So it is that the individual experiences at once his own limitations and the striving for the universal. In this universal is the realm of the spiritual. The individual is uplifted, gains the sense of independence by virtue of comprehending the contrasts, oppositions, and contradictions, in his experience as an individual. The apprehension of the universal as a whole, transcendent and infinite is the gateway to religion. The sense of dependence upon this universal is termed universal religion. The operation of the universal in the individual is precisely what is meant by spiritual life. Therefore spiritual life involves religion. This may be translated into the ordinary language of religion by saying that the immediate relation of the soul of man to a Godhead is the occasion for the entrance of new spiritual life. Adding to this the Sense of moral guilt and the need for a community, the Church, and we have what the author calls characteristic religion. By proper transformation of its various elements, Christianity may be brought into harmony with both universal and characteristic religion as defined. But the existing churches cannot be so modified without destroying their identity, and so a new Christianity is indispensable.

The author's rhetoric and candor, and his fidelity to the history and the actual conditions he has under view are much to be commended, but as a discussion of the whole present state of Christianity and as an exposition of the spiritual trend of the age, the effort is disappointing, both as

to its procedure and as to its outcome. To a New Churchman his whole conception of spiritual life, of religion, and of Christianity is not only faulty, but positively vicious. In fact the author's mind is not working in the field of spiritual life at all, but in that of Idealistic Philosophy. His mind is so saturated with Kantianism and Hegelianism that the language of the Christian religion is deliberately avoided, and when used, it is only for critical purposes, and to portray a form of Christianity that has existed more in the lectures of theological professors, than in real life. Nevertheless there is historic truth in much of his criticism.

When we undertake to appreciate the author's constructive, positive religious thought, and especially his definite Christian thought, we are constantly baffled by his vagueness. His rhetorical habit and his Scholastic bondage to generalities and abstractions, together with his preoccupation with history rather than with thought and life properly speaking, leave the reader with the final impression that he has been wandering in a realm of verbal commonplaces. But even worse than this. A close reading makes it apparent that the author, in spite of his idealistic prepossessions and habit of thought, does not rise above the plane of naturalism. Ethically and religiously, his thought, like Protestant and Idealistic thought generally, is essentially and persistently naturalistic. The spiritual life which he has in mind is nothing more than the Idealistic absolute, conceived as a universal. The word God for him is another word, the religious word, for the universal. God is for him doubtless spiritual, but not *a* spirit, or *the* spirit, not *a* person, or *the* person. His religion, therefore, is in reality a religion without God, just as his Christianity is a Christianity without Christ. This may seem a harsh judgment, and may not do full justice to all motives of the author's thought; but, follow the author's use of the words universal and impersonal, in particular turn to page 150 and read: "The result is that not only must cosmic concepts change in the direction of impersonality, and the idea of a personal God also meet with the strongest opposition,"

. . . Again, let us turn to the passage already referred to, page 30, and read: "The doctrine that teaches that God, at one particular point of history, assumed a human form,—that a person is at once very God and very man,—implies conceptions of God and man which are and must be repellent not only to the scientific spirit of the modern man, but also to his religious conviction." Put these two statements together and they amount to an explicit denial of a personal God and of the sole and supreme divinity of Christ.

Thus Christianity in its essential and distinctive character is repudiated. So the question, "Can we still be Christians"? is answered positively and completely in the negative, but with the characteristically vague qualification, that if "Christianity be recognized as a progressive, historical movement still in the making," and if it "be shaken free from the numbing influence of ecclesiasticism and placed upon a broader foundation," then in some thoroughly expurgated form, it not only may but must be preserved.

This book shows how far the modernistic mind, and especially the Protestant mind of the German universities is from the position of the New Church. And yet there is a good deal in the book, both in its criticism and in its positive religious thought, or at any rate language, that the New Churchman can sympathize with and approve.

It is hard to resist the suggestion, that if the author were sufficiently familiar with the New Church doctrine of the Divine Human and with the spiritual meaning of the Bible, he might see that we not only can but must still be Christians, Christians, it is true, of a more rational and spiritual type, than that of either Protestant or Catholic.

LEWIS F. HITE.

EDITORIAL DEPARTMENT

DEEPENING THOUGHTS OF THE WAR.

At the beginning of the great war in Europe no one wrote more ably and more justly of England's relation to it than James Bryce, so well known in this country as the author of the "American Commonwealth," and as ambassador extraordinary and minister plenipotentiary to the United States in 1907, and now honored as Viscount Bryce. He then said as follows:

> One thing I can confidently declare. It was neither commercial rivalry nor jealousy of German power that brought Britain into the field. Nor was there any hatred in the British people for Germany, nor any wish to break German power. Even now we have no enmity to the German people. . . . . The two peoples, German and British, were of kindred race, and linked by many ties. In both countries there were doubtless some persons who desired war, and whose writings, apparently designed to provoke it, did much to misrepresent the general national sentiment, but these persons were, as I believe, a small minority in both countries.
>
> So far as Britain is concerned, it was the invasion of Belgium that arrested all efforts to avert war, and made the friends of peace themselves join in holding that the duty of fulfilling their treaty obligations to a weak State was paramount to every other consideration.

We cannot for a moment doubt these statements with regard to what led England into the war, and with regard to Germany's sin in the invasion of Belgium—even Germany herself admitted that it was wrong, and pleaded that nothing but the direst necessity of self-preservation could excuse it. It still remains for her to show that such a dire necessity really existed, and that even that could be a valid excuse for what has proved to be such an awful wrong to an unoffending people. Under the fearful pressure and stress of existing

conditions we must in fairness wait to be shown what lies back of the remarkable state of mind which seems to have taken possession of the whole German people. For President Hadley of Yale University says:

At the outbreak of the war people who were unacquainted with Germany thought that it was the work of the Emperor and those about him. They believed that the nation was less eager for war than the court, and that the scholars and men of science at the universities might be trusted to moderate the feelings of the nation. It soon appeared that this was a mistaken conception. The nation was apparently much more eager for war than the Emperor. The universities acted as exponents of the national feeling. Instead of trying to moderate the zeal for war, they championed it as their own.

The German public looks to professors for its opinions in a good deal the same way that the American public looks to journalists for its opinions. The great movements of German political thought have originated in lecture-rooms. It was there that state socialism started. It was there that the idea of German unity was most effectively championed. It was there that the doctrines now called by the name pan-Germanism first took strong hold on the thoughts and hearts of men.

George Harvey, Editor of the *North American Review*, commenting upon this, says:

Now that is our understanding. We take rather lightly the mere interpretations of a Bernhardi; we advert with sure instinct to the philosophy of a Treitschke; and what do we find? That the awful war which is commonly regarded as between oligarchical Germany and democratic England is really between a self-constituted State and a God-made *people*, and that all principle, all religion, all morals, major and minor, are weighing in the balance. But—

What constitutes a State?
Men who their duties know,
But know their rights, and knowing, dare maintain.

To our minds, then, the real issue is not mere militarism; it is the hideous conception of which militarism is but one of many manifestations; it is despotism itself; the despotism which united our people originally in armed resistance, and which is no less hateful to us now than it was then.

Dr. Ivan Yovitchevitch, a high official of Montenegro and eminent Balkan statesman, points to the causes of the great war as existing in the Balkan wars, which indeed were the

real preludes of what is now going on; the real significance of which must be traced back in the diplomatic relations of European powers in past history. In the *American Review of Reviews* we find the following from him:

> Alas, my prophecy was fulfilled and the "second Balkan crater," the ill-feeling between Servia and Austria eventually cast the spark that set Europe on fire; and for many months the horrors of war have increased at a frightful rate, the number of the dead, the maimed, the widows, the orphans receiving a daily increment. Ancient monuments lie in ruins; entire countries are ravaged by fire, and the armies mad with blood lust, have become such savages that they respect nothing that lies in their path, like the barbarian hordes of Attila and the Huns in the past. Sad and impressive instances are the evil deeds of the German armies, which committed such atrocities that the whole world was stupefied and dumfounded. . . . . The Austrian armies did the same thing in the countries that they occupied for a time. The armies of the other belligerents will do identically the same as soon as they arrive in the countries inhabited by the German race. Europe is, then, a hell, and its inhabitants are devils who kill one another like the lowest savages, to the everlasting shame of our twentieth-century civilization.

We have had reports from Americans in Germany of wounded soldiers brought home with their eyes gouged out by the Belgians when they were helpless, and with other cruel mutilations; and we have heard complaints of the atrocities of the Russian soldiers in East Prussia; but we do not believe that we shall ever hear them of the British and French armies, when they drive the Kaiser's troops back upon German soil. Nor can we believe that any nation now approves of such conduct on the part of its soldiers or civilians—we can attribute it only to the deliriums of war, when the beast in man temporarily destroys reason and self-control.

Doubtless Yovitchevitch, and other diplomats of Europe, understand better than we can at present how this war is a continuation of the Balkan troubles, and how it is a part of the historic struggle over that dreadful crater, filled with the fires of race rivalries and national ambitions and jealousies, technically termed "The Balance of Power." He does not see in it a struggle between Germany and England, but rather between Germany and Russia; and C. W. Barron, in his

recent book, "The Audacious War," shows that Russia was preparing for a war with Germany over the renewal of commercial treaties, which had to come within two years. Hence may be seen the difficulty of forming an opinion of what this great war really means in its political aspects. Evidently all the nations of Europe are now earnestly engaged in considering how the "spoils" are to be diplomatically divided by the victors.

But there are deeper, and deepening, thoughts concerning the war now finding expression, which bring us nearer to considerations of the Divine Providence in permitting it. For we are taught that:

> It is not from the Divine Providence that wars should exist, for they are united with murders, plundering, violence, cruelty, and other enormous evils, which are diametrically opposed to Christian charity; but still they cannot but be permitted, because man's life's love has become such as to desire to rule over others, and at length over all, and to possess the wealth of the world, and at last all wealth. . . . No man can be withdrawn from his hell by the Lord unless he sees that he is there, and unless he wishes to be led out; and this cannot be done without permissions, the causes of which are laws of the Divine Providence. For this reason there are lesser and greater wars. (Divine Providence, n. 251.)

All wars are permitted, then, in order that nations, made up of individuals, may learn to see evils, repent of them, and be led out of them. That this process of purification from the evils of humanity which made this war necessary is going on under the Divine Providence we cannot doubt; but it is also comforting to see some indications of it in the utterances of such great leaders of thought and life as Viscount Bryce, who lecturing at London University on Race Sentiment as a Factor in History, is reported as tracing the origin of the present war to feelings of racial consciousness and national vanity developed during the past century and a half by the American and French Revolutions. His words are quoted as follows:

> Racial war has now led to a war conflagration on a scale vaster than the world has ever seen. There is ground for hope that this tendency toward the development of racial feeling and the exaggera-

tion of national entities may not increase. Years of exhaustion must follow the present measureless destruction of life and property, and economic issues will leave little time for the development of racial vanities. Even though there has come this cataclysm of folly and suffering, we need not cease to hope for the future. The lesson to be learned is that doctrines and deep-rooted passions, whence these evils sprung, can only be removed by the slow and steady working of spiritual forces. What is needed most is the elimination of those feelings, the teachings of which in most nations breed jealousy and hatred and prompt men to defiance and aggression. However much we condemn reckless leaders and the ruthless caste who live for war, the real source is the popular sentiment behind them. The real mischief has been done by the writers and the political leaders who popularized the early achievements of their races and flattered their exaggerated national vanity. It is now the privilege of the thinkers and writers to enforce a broader and saner and more sympathetic view. Every race and nation must learn that it ought not, even in its own interest, to desire predominance or seek to enforce its own type on the world. It must recognize that it exists, not for its own good, but for the good of its neighbors.

In harmony with this conclusion of Viscount Bryce is the action of a group of intellectual Spaniards, literary and scientific men, who have banded together at Barcelona to affirm their "unchangeable belief in the moral unity of Europe, and to further this belief as far as the suffocating conditions resulting from the present tragic circumstances permit." The *Literary Digest* introduces an account of the movement with the following words:

The excited claims that all the right is on one side and all the wrong on the other in the war are deplored by a calm group of intellectual Spaniards, who aver that Europe must be considered as a whole when we make up our minds where to give our sympathy. Too much hysteria has pervaded the utterances of even the best minds in the warring nations, and this group of learned men see with gratification evidences that sanity is again gaining control.

[The affirmations of the movement follow:]

We set out from the principle that the terrible war which today is rending the heart of this Europe of ours is, by implication, a civil war. A civil war does not exactly mean an unjust war; still, it can only be justified by a conflict between great ideals, it must be for the sake of the entire European commonwealth and its general well-being.

None of the belligerents, therefore, can be allowed to aim at the

complete destruction of its opponents; and it is even less legitimate to start out from the criminal hypothesis that one or another of the parties is *de facto* already excluded from this superior commonwealth.

Yet we have seen with pain assertions such as these approved and deliriously spread abroad, and not always among common people, or by the voices of those who speak not with authority.

For three months it seemed as if our ideal Europe were shipwrecked, but a reaction is already making its appearance. A thousand indications assure us that in the world of intellect, at any rate, the winds are quieting down, and that in the best minds the eternal values will soon spring up once more.

It is our purpose to assist in this reaction, to contribute to making it known, and, as far as we are able, to insure its triumph. We have with us in every quarter of the world the ardent aspirations of far-sighted minds, and the unvoiced wishes of thousands of men of good-will, who are determined to remain faithful to the cause of this moral unity.

We will begin by giving the greatest possible publicity to those actions, declarations, and manifestations—whether they emanate from belligerent or neutral nations—in which the effort of reviving the feeling of a higher unity and a generous altruism may become apparent. Later we shall be able to extend our activities and place them at the service of new enterprises. We demand nothing more of our friends, of our press, and of our fellow-citizens than a little attention for these quickenings of reality, a little respect for the interests of a higher humanity, and a little love for the great traditions and the rich possibilities of a unified Europe.

Does not this show a noble kind of neutrality which is worthy of the attention of some who have been denouncing all neutrality as criminal? On this matter of neutrality we wish to submit the following for the consideration of our readers:

Viscount James Brice. in an article published in the *Daily Chronicle* (London) says, As to the neutrality of the American Government, both sides have blamed it and the Government points to this as the best proof of its impartiality. One party moved by the tragic fate of Belgium censured the Government for having failed to protest against the violation of Belgian territory and the flagrant breaches of the rules of warfare prescribed by the Hague Convention. But it is right that neither side of the case should be put to the United States, the greatest of the neutral powers. The administration might conceive that many questions will arise during the war in which the rights of all the neutrals will be involved, and it might think that

the authority with which the United States can speak would be weakened if at the outset its Government takes up a position adverse to one or the other party to the struggle. However high the motive, its impartiality would thereafter be questioned.

As to the charges made that the United States has been callous to the demands of honor and humanity, but oversensitive in matters of money and commercial prosperity, Viscount Bryce calls the attention of his countrymen to the fact that every nation is bound to investigate the complaints of its citizens that they have been injured by other nations, and to protect them from injustice, and this is all that has been done. He also speaks gratefully of the work of the American Red Cross and of the American Commission for Relief in Belgium, and of relief to non-combatants in the war area. And the *North American Review,* answering the same charges, made by the *Spectator* (London), adds to these considerations the question,

We wonder, moreover, if your people, in common with your Government and, of course, yourself, are fully aware that their allied forces are drawing their rifles, their cartridges, and other munitions of war from our factories, and that, but for the supply thus obtained, they could hardly hope ever to triumph.

And the United States has been too neutral to let a German pressure, brought to bear upon its Congress and people, stop it. Of course the Germans could receive the same help if England's control of the seas did not prevent. And the time may not be far off when the food supply of the warring nations could not be maintained without the friendly offices of neutral America.

Surely the peaceful mission of neutral nations, and of thinkers in neutral countries who insist upon endeavoring to look with steady brain upon the good and evil impartially, when the thinkers of war-swept countries cannot be expected to do so always—such nations and such people will be recognized as valuable friends, helping to future peace, if not indispensable for continued existence even in war, as thoughts about this terrible cataclysm broaden and deepen.

H. Clinton Hay.

TRUE CHRISTIAN RELIGION AND THE WORLD'S FUTURE PEACE.

THE world's peace sentiment was ruthlessly outraged and the dream of universal peace was shattered with earthquake violence, when, on the first of August last, the Imperial Government of Germany, under the pretense of self-defense, declared war against Russia; and the next day threw the vanguard of its immense and long prepared military hosts across the borders into the neutral territory of Belgium. These acts of hostility precipitated a war which has involved ten nations of the earth in the most destructive and extensive conflict known to history.

Meanwhile the rest of the civilized world has been looking on with amazement and horror, and has been asking with insistent and anxious re-iteration, "what is the real cause of this tremendous and wide-spread outbreak of the war spirit?" To answer this question, it is necessary to consider fundamental human passions and interests.

The sentiment, the idea, and the habit of war are as old as the human race; and they have been glorified by long and close association with many noble impulses, sentiments, and interests, such as love of home and of country, even the love of God. Among primitive men and later among savages, self-protection involved the destruction or the subjection of enemies. When the primitive family grew to the status of the tribe, it was natural, if not inevitable, that self-protection, security, and freedom to expand should call into play and perpetuate the war spirit and habit. The success of one tribe in driving off, destroying, or subduing others seemed to justify warlike procedure; certainly enhanced its importance, and made it the dominant interest of life. As tribes grew to nations, the field of history became more and more marked by the pathways of the conqueror; and war came to be the settled policy, the chief glory, and the field of highest achievement for the kings and the peoples of the earth.

In the meantime other interests and fields of achievement

appeared. Hunting and pillage gave place to the raising of flocks and crops; then the desire for security and comfort led to the accumulation of property and wealth by trading, buying and selling, and by manufacture and commerce. In this way, new avenues of satisfaction and achievement were opened; the passion for wealth, distinction, influence, and power found other ways and means of gratification, and developed larger and larger activities outside the field and operations of war. In short, the pursuit of war was, with large classes of the more advanced peoples, gradually supplanted by the arts of peace and the motives of civilized life. The existence and welfare of one nation no longer threatened with destruction or subjection neighboring nations. International relations were established on a peace footing by friendly treaties. With the increase of wealth, ease, and comfort, men had more leisure to cultivate the social refinements of life; the fine arts, literature, and philosophy were created for the exercise and enjoyment of the higher human faculties. In the course of time the great civilizations of Greece and Rome blossomed and flourished for a season, and then fell into decay under the destructive agencies of war. The war passions and the war habit had become too deeply rooted in the lives of men and in the organization of states to yield to the forces of civilization, but rather had appropriated these forces and bent them to the warlike interests of men and nations. Thus the destructive forces of war and the constructive forces of civilization marched through history with alternately varying strength and fortune.

But with the progress of civilization a new enemy to human happiness and peace, more insidious if not more destructive than war, entered the field of the world's activities and interests. Increase of wealth brought social and political power; the growth of large industrial enterprises gave to property interests an importance and influence which tended to socialize productive industries and to dominate social and political life. At this stage, *Plutocracy,* which from the beginning had advanced hand in hand with Autocracy and Militarism, now assumed a distinct and independent existence, with interests,

methods, and ends of its own. Autocracy, militarism and plutocracy are natural allies, and they all spring from the predatory habits of savage life; they are all naturally and persistently hostile to the forces of civilization. Primitive autocracy gradually but inevitably developed into a more and more extensive and more and more oppressive imperialism. Both autocracy and imperialism demand and secure the subjection, and, to a greater or less extent, an undeveloped and uncivilized condition, of the mass of the people. They are therefore the historic enemies of democracy as well as of civilization.

With the growth of plutocracy, which proceeded step by step and stage by stage with autocracy and imperialism, militarism came to be the chosen if not the proper instrument for gaining wealth and for keeping democratic impulses and tendencies in subjection. In the light of this fact it may be said that all wars from the time of organized society down to our own day have been at bottom plutocratic wars; and indirectly if not directly wars of plutocracy against democracy. In short the field of history presents a continuous conflict between civilization and democracy on the one hand and plutocracy and imperialism on the other; while militarism has furnished the pretense and the agency through which plutocracy and imperialism gained their ends. This brief survey of history is sufficient to make clear and to make emphatic the assertion of democratic civilization, that autocracy, imperialism, and militarism are not only relics of barbarism, but that they, one and all, have been transmitted directly from the life of savages; that present day militarism is the modern condensation of all the instincts of savagery; that war is abhorrent to every instinct and interest of civilization; that defensive war is impossible where there is no aggressive war, and therefore that aggressive war for self-defense is an intolerable absurdity, as the claim to be fighting an aggressive war for self-defense is a vicious pretense. But war is intolerable and detestable on other grounds besides that of being absurd and barbarous, and a crime, an enormous perpetual crime, against democracy and humanity.

Among the fundamental human instincts and interests, religion is one of the most constant and most important. With primitive man it was an essential attribute of fatherhood and a controlling principle in the family. With the growth, aggregation, and organization of families into social groups, religion was socialized and the office of religion was centered in an individual or a class set apart for the special function of administering public religious rites. In this way religion was institutionalized and became a controlling force in social as well as private life. But now the natural interests of mankind as opposed to the spiritual asserted themselves. The cunning of the serpent began to play an effective if not conspicuous part in human affairs, and henceforth there was war on a higher plane. Religion became more or less incorporated in the state, and through the state it was made to serve the ends of its natural enemies—autocracy, imperialism, and plutocracy. In these interests, war was waged in the name of religion. War gods took their place in the pantheon, and the God of battles was invented and invoked. Human history became in some aspects a tissue of lies, delusions, and pretenses; and religion, private and institutional, was subverted and perverted by the organized selfish impulses of greed and power. Under the action of these forces Græco-Roman civilization was corrupted to the core, and the influence of religion was virtually extinguished.

At this crisis a new force entered the field of history; Christianity appeared and took up its task of redeeming mankind and renewing civilization. In Christianity a direct Divine personal influence was brought to bear upon the lives of men, and so powerful was this influence that within three centuries it mounted to the throne of the Cæsars, and Christianity became the state religion of the Roman Empire. When the northern and eastern hordes submerged the Empire, the only vital force capable of resisting and taming these rude but vigorous peoples was the force of Christianity. The refinements and achievements of Greek art and science were far above the comprehension of these untaught barbarians, and they had neither taste nor capacity for Roman civics or Roman

luxuries. But the direct human appeal of the Gospel story took hold of their imagination, and the power of personal religion stirred their moral and spiritual natures to such depths that they yielded to its requirements and in their own way and measure adopted Christianity as their supreme rule of life—in other words as their religion. Here again as Christianity became institutionalized and the Romish Church acquired temporal as well as spiritual power and control, the old enemies of civilization and democracy—autocracy, imperialism, and plutocracy—reasserted their claims and interests; militarism again served as instrument and pretense for acquisition and aggression, while religion was made the cloak and sanction of predatory exploits. Under the domination of autocracy, imperialism, and plutocracy the field of Europe has, throughout all the succeeding centuries, been deluged with blood and has presented the spectacle of devastation and destruction. In short, through the agency of these malign forces, the Christian civilization of Europe has perpetuated and intensified on a larger and larger scale the characteristic traits of savagery and barbarism. It has remained for our own day to witness the outbreak on the most stupendous scale of the accumulated savagery and barbarism of all the ages. It has remained for our age to see Christianity deliberately and defiantly renounced, to see the law of hate substituted for the law of Love, to see self-interest asserted as the supreme national virtue, even at the cost of the national life of neighbors, to see the national will and interests placed above law and human rights. Under such conditions both humanity and Christianity are ruthlessly set aside, and when autocracy, imperialism and plutocracy are at the helm of state the brute will of a few individuals or classes is asserted in defiance of God and of the rest of mankind. Such conditions are at once the product and the result of militarism—the doctrine that war is the supreme force of civilization and the only final arbiter of right and wrong. This doctrine is sheer pretense; it was invented to serve the interests of autocracy and plutocracy, and, like all selfish doctrines, it is both suicidal and absurd. The doctrine of reason and the doctrine of Christianity is that

he who takes the sword shall perish by the sword. This is the verdict of history, as well as the decree of Holy Writ.

It would be far wide of the mark to select any one nation as the chief or the sole embodiment and exponent of these anti-Christian and anti-democratic forces. The burden of heredity is too universal and the selfish impulses are too ingrained in the human heart to allow any such distinction. There are democratic and anti-democratic, Christian and anti-christian forces at work in every individual, class, and nation. Selfish love of rule, greed, hate, and the progeny of these are native to no one age, to no one clime. The trail of the Serpent accompanies human nature in all its walks and ways. It would therefore be a vain attempt to undertake a sweeping characterization of any one nation, or any one class of individuals, with respect to evil traits. It may be said however that, whether fortunately or unfortunately, the Prussianized German * Empire has in recent times exhibited a combination of autocracy, imperialism, and plutocracy that compels attention and offers an object lesson. If the connection of these forces with militarism is rightly conceived in the foregoing account, it is only too natural that certain representative Germans have been the most outspoken and deliberate champions of militarism and also the most violent and systematic antagonists of democracy and Christianity. It would be going much too far to say that the Germans are a nation of infidels and atheists; it would even be reckless to assert that they are more atheistic and unchristian than other nations. Still there are certain ideas and principles, as well as certain methods and achievements, with which in the eyes of the world the Germans have, too exclusively perhaps, been identified. To many at least if not most people, Germany has been the land of destructive Biblical criticism. In the same way, perhaps unfairly, Germany has been discredited for inventing and applying the historical method to the undermining of the Christian religion. There is no doubt that Germany has dis-

* The word German is used for convenience in many cases throughout this paper, without intending or implying wholesale characterization of the German people.

tinguished itself in both these directions, and thereby become perhaps the chief source of anti-christian influence and propaganda.

Then too, German scholars have given most radical and deliberate expression to the ideas and principles which serve to justify and to glorify autocracy and imperialism. The idea, derived from the supposed position of the father in the primitive family and the chief in the savage tribe, that the state is absolute, that its will is the sole law of its existence and of its relations to other states, and consequently that its existence and welfare involve the destruction or subjugation of neighboring states, has been made a fundamental principle in the German national consciousness and in the public policy of the German empire. Militarism is the direct consequence of this principle, for victorious war is the only method by which the *absolute* will of the nation may be freely and completely expressed in its relations to other nations. It is perfectly natural then that German historians, philosophers, and poets have glorified war as the supreme instrument of civilization, as a noble sentiment in national life, as essential to national integrity and progress. These principles and ideas have been defiantly asserted and ruthlessly carried out by the German imperial government with deliberate indifference to the rights of other nations, especially in the case of violating Belgium's neutrality, a neutrality which Germany's national will had helped to create, and which Germany's national honor along with that of other nations was pledged to preserve. Here as ever militarism appears as the instrument and pretense of autocratic, imperialistic, and plutocratic aggression. The iniquities and enormities of German imperialistic policy are due in part to that theory of the state, handed down from savagery and barbarism, which conceives the essence of citizenship as obedience, not as free, voluntary, and intelligent initiative and co-operation. The absolute will of the state is in this theory necessarily and rightly to be imposed upon the citizens from without and above; the correlative duty of the citizen is absolute obedience. Such a theory is the mortal and eternal enemy of democracy, of religion, and in particular of

Christianity. Just as obviously it is essential and inevitable to autocracy; and militarism is a necessary consequence. It must be said of war in general that it is destructive of civilization, in that it strikes at the very foundations of civilization, namely democracy and Christianity.

Even if it were not otherwise well founded, there is good authority, that of a leader of German socialism, for the assertion that the present war is not a people's war; and that if the interests of the German people had been consulted, or if the German people had been allowed to make a free and enlightened decision, the war could not have been forced upon the world by the representatives of imperialism and plutocracy. The combined interests of autocracy and plutocracy are directly and solely responsible for all the wars of history, and for none more than the present. War in its essence is a mere pretense, a vain, shallow, wicked pretense, for securing the interests and attaining the ends of autocracy and plutocracy. War may be for the moment, as it is now with the Belgians and the French, defensive, and so necessary for national protection and existence; but if the Germans should be driven back across the borders and pursued into their own territory, then the Belgians and the French would be the aggressors, and the Germans the defenders of their country, in spite of the fact that they were the original aggressors and had only or chiefly militaristic ends in view. Thus it is perfectly clear and certain that no war can be wholly defensive on both sides at the same time. This is merely one way of asserting the logical and practical truism that there can be no war without aggression, and therefore that all war originates in hate aroused in the first place by the purpose of robbery, murder, and destruction.

The war spirit is an hereditary, chronic, national disease which has afflicted the nations of the earth from time immemorial, a disease which has its roots in the moral, intellectual, and spiritual perversion and degeneration of mankind. The first step to recovery is to see war in its true light, that is in the light of its devilish motives. When it becomes clear to nations, as it is now to some individuals, that war is under all

circumstances and forever inexcusable, detestable, and intolerable; that militarism is at bottom a transparent wicked pretense; that it makes use of such noble sentiments as patriotism and the love of home and family to conceal the interests and designs of autocracy and plutocracy; that its plea of self-protection is wickedly false and obviously absurd; then and not till then will war cease to be possible among civilized nations.

It is not by accident that the most unblushing apologists and eulogists of war have been the German militarists. This is due to the dominance of imperialistic ideas fortified by a most radical type of individualistic and naturalistic philosophy. Autocracy, the essence of imperialism, aside from its historical genesis, depends for its philosophical justification on the Kantian doctrine of experience, especially of the autonomous will. The famous categorical imperative is in substance the assertion that a man should so act as if his will were the universal will; in other words he must view his individual will as universalized before giving his act his moral approval. In short he must in his own act give law to the universe. What theory could be more acceptable to the autocrat, and to the autocratic state where the will is Cæsar's will? This Kantian doctrine is implicitly atheistic, and is associated in the author's mind with a radically skeptic and agnostic conception of God. It is on the basis of these philosophical doctrines that German idealism and Prussian autocracy proceeded to establish a political and social system. There is no more direct and effectual denial of God than the assertion of the autonomy of man's will; for to say that the will is autonomous is another way of saying that it is original, self-sufficient, and independent, and that the essence of individuality lies precisely in the originality, self-sufficiency, and independence of the will. But if this is the fundamental truth about Christianity, then the conception of God is a mere figment of the imagination, and Christianity a survival of primitive superstition. Atheism is inherent in all philosophical speculation based upon such individualistic and naturalistic presuppositions; and it is characteristic of the natural, self-

assertive, self-sufficient, unregenerate man. It is extraordinarily prevalent in these days of scientific and mechanical development. The amazing achievements of modern life have immensely exaggerated man's self-importance and self-sufficiency. Never before in the world's history, perhaps, has the test of experiment and sense-experience been applied so systematically and so confidently to every region of thought and life.

Here again the seductive spirit of scientific achievement has been conspicuously influential in German schools and technical industries. The trail of the serpent lies heavily upon the paths of German life leading from the temples of science to the broad fields of religious and moral conduct. However sad, it may be instructive to dwell upon the fact that this trail of the serpent is perhaps most distinctly traceable in the policy, the institutions, and the history of modern Prussia. The naturalistic impulses of the Renaissance, the religious perversions of the Protestant Reformation, the atheistic presuppositions and developments of the Kantian philosophy, and the unchristian militarism of Prussian imperialism, all form a historical sequence not to be ignored, and may help to explain the "failure of Christianity" and the "collapse of civilization" in the present monstrous war. Through the agency of Protestant naturalism and individualism the serpent was given wings on which to mount up out of the region of the senses to the higher levels of religious thought and philosophical speculation. The essence of the Protestant conception of faith is that God's presence and operation in the soul of man must be a matter of distinct consciousness for the man himself, and in this distinct consciousness man must assert his own originality and identity. Man's faith in God is, according to this doctrine, the distinctly conscious act whereby he lays hold of God's power and grace. Any one experienced in self-examination and in the Christian life knows too well that such a conscious act is highly ambiguous and dangerously delusive; and that in natural-minded states it is most likely to be the extreme case of religious self-assertion. So far from being safely and surely a touch with the Divine, it should be felt

and known that man's self-consciousness, especially this conscious self-assertion, is the most difficult spot in the universe for the Lord's love and wisdom to enter. It is precisely the feeling of security and trust in this state and the doctrine about its religious efficacy that is represented by the great red Dragon in the Book of Revelation. This Dragon is the transformed Serpent of Eden, and is the old confidence in the senses raised to higher levels of thought and feeling. Protestant history shows what intellectual and spiritual pride, what spiritual dissension and conflict, what alienation and antagonism to humble worship, this confidence is prone to beget. Inspired by this confidence and led by this doctrine of faith, Protestantism has dissolved into a multitude of sects; and Protestant scholarship has either renounced or perverted the essential truth of Christianity. Protestant Germany is largely responsible for the infidelity, the irreligion, and the anti-christian tendencies, so prevalent everywhere in scientific circles and among the reading classes. German writers furnish the best examples of fierce and direct opposition to Christianity.

On the whole this survey makes it sufficiently clear that Christianity as historically understood and practised has failed to accomplish its mission of bringing righteousness and peace upon the earth. Rather than Christianity autocracy, imperialism, and plutocracy have been the ruling forces among the nations of the earth, and Christianity has been perverted to serve their ends. The doctrine of neighborly love has been repudiated by the assertion that the state is, by the very necessities of its existence and welfare, supremely selfish, and the interests of one nation make it the enemy of other nations. The nature of the state has been so conceived and defined that, as absolutely autonomous, the full and free expression of its will is the supreme law of its existence; and this is wholly inconsistent with the idea of God and dependence upon Him; or if, in this imperialistic theory, God does exist, He commits all law-making to Cæsar, who like the Pope, is His vice-gerent. Love and obedience to Cæsar therefore is the supreme law and duty of the citizen; and this is substituted

for the Christian law of love and obedience to God. These are the fundamental principles of autocracy and imperialism. For plutocracy, the supreme law is that the interests of money and property do, should, and must control the world; and the love of gain is substituted for the love of God and the love of the neighbor. For all three, the opposition to Christianity is direct and complete.

The present European war is the direct heritage of primitive savagery and barbarism, as the foregoing glance at history shows. It was possible only under the conditions of a civilization over-ridden by anti-christian and anti-democratic forces. The conditions and history of Prussianized Germany have been selected as an obvious and striking illustration of an extraordinarily effective combination of these forces; but Germany should not bear all, possibly not the chief blame. All Christendom is infected with the disease of which Germany is such a pronounced case. There are no doubt in Germany, as elsewhere, counteracting forces struggling against the dominant trend. There are elements of a purer and a triumphant Christianity at work throughout the world; and even in imperialistic Germany there are democratic forces gathering for the struggle of a higher civilization. In this struggle the supreme need is true Christian religion.

Those who believe that now is the time of the descent of the New Jerusalem have a peculiar responsibility; for they have at their disposal a body of doctrine wherein the true Christian religion is set forth as a new interpretation of the spiritual meaning of the Christian Scriptures, and set forth in a systematic and comprehensive form. In particular this is done in Swedenborg's book, "True Christian Religion." The materials and the order of the common worship of the Church of the New Jerusalem are collected and beautifully set forth in the Convention's "Book of Worship." If these two books with suitable announcements were unstintingly distributed throughout the civilized world the result might be largely determinative of the world's future peace.

LEWIS F. HITE.

BIBLICAL AND DOCTRINAL STUDIES

THE LORD'S PHYSICAL AND RESURRECTION BODY.

SWEDENBORG says:

The Divine is in Him, and therefore He could glorify His whole body; so that as to that part of the body, which from those who are born of human parents is rejected and PUTRIFIES, was with Him glorified and made Divine from the Divine in Himself; and He rose with this leaving nothing in the sepulchre, altogether otherwise than takes place with every man. (Last Judgment, Post., n. 87.)

In the face of this plain, direct, emphatic, and unequivocal statement, where is the critic that will assert that our Lord dissipated His physical body in the sepulchre, and where is he who will assert that this teaching of Swedenborg is a straining of Swedenborg's language? The writer does not see that he could desire any stronger proof of the correctness of his claim than the above passage, quoted in his former study, but unnoticed by any of his critics. (See NEW-CHURCH REVIEW, Vol. XXI, p. 284.)

It appears that no reviewer has grasped the main point which forms the crux of this much debated subject. This is the proper *placing* of the physical body. As we showed, it was derived from the Divine, and formed the ultimate degree of the Divine Human, and was not part of the Mary human. The Lord assumed the various heavenly degrees of human life, adding the degrees of human life in the world together with a body of physical matter. This body was derived not from Mary, but from the Divine, which resided within it. It was "conceived by the Holy Ghost" but "born of the Virgin Mary." Mary, possessing an infirm human nature, both mental and physical, transmitted this nature also to the Lord's Divinely derived body, so that His body, as we said before, "was the ultimate in which met two opposing factors, such as had never before met in any human being, namely good and evil, Divinity and humanity, eternity and time, heaven and hell."

The study following mine by the Rev. H. C. Hay dealt chiefly with the historical aspect, and pointed out the fact that the chief supporters of our claim were all of Manchester, England. But these men were not entirely clear on the matter. Mr. Hay refers to the ideas put forth by the advocates of the "Identity Theory" (a term not our coining), and then brings forward the familiar objection of the discreteness of spirit and matter. Yet we find that the Lord is in all space without space, and in all time without time; that He infilled all the degrees of His Human with the infinite life. We are in danger of taking this doctrine of discrete degrees in transverse slices, instead of as a whole. We might well remember Samuel Butler's saying, "In the end we shall be driven to admit the unity of the universe so completely as to be compelled to deny that there is either an internal or an external, but must see everything both as external and internal at one and the same time, subject and object,—external and internal —being unified as much as everything else." (Way of All Flesh, Chapter LXIX.)

It may indeed seem paradoxical to assert that the physical body which with man putrifies, with the Lord became Divine. Yet this is the teaching, and even Mr. Hay's statement that "the descent of the Human Divine through the successive discrete degrees of heavenly order" may appear contrary to the fixedness of discrete degrees. The solution lies in the fact that it was a descent. The Divine infllled each succssive degree. Why, then, is there any difficulty with the further descent of the Divine into the Divinely derived physical body, making this one with itself? The three passages quoted by Mr. Hay bear this out. (NEW-CHURCH REVIEW, Vol. XXI, p. 457.)

Mr. Hay says "We cannot accept a theory which ignores this law of influx by discrete degrees downwards only, and explains the glorification by a reversal of it, by which matter is transformed, not into spirit merely, but passing beyond this impossibility in the very nature of things, is transformed into the Divine Substance itself, from which it was created" (NEW-CHURCH REVIEW, Vol. XXI, p. 458). But we do not ignore

this law of "discrete degrees downward" as the correct way of stating the issue. We have strictly maintained it. When the lowest degree has been infilled it is Divine on that plane. The body which was from the Divine as the ultimate of the Divine Human, when glorified forms the Divine Natural. "The Divine in things greatest and least is the same." We see no special objection to saying that the physical body is now Divine Physical, or Divine Material, which would be in Swedenborg's phrase, "Divine Substantial." (Note the use of natural-material body.—True Christian Religion, n. 170.) Mr. Hay objects to having the body transformed into the "Divine Substance Itself." Yet we are told that after the resurrection it was Divine Substantial (Doctrine of the Lord, n. 35). However "The Divine is in these derivatives, but in another form in which it is called the celestial, spiritual, and natural Divine" (True Christian Religion, n. 6).

It may be fair to consider the bird which Sir Hans Sloane held in his hand in the spiritual world, and which would have become a bird of earth, when infilled in its minutest parts with corresponding matters from the earth, as an example of the method by which God became Man in ultimates and infilled His potential nature with the actual things of nature. (Divine Love and Wisdom, n. 344.) This is a descent downwards.

In regard to this matter of influx downward, we find much light from these facts. In the case of animals, "the recipient forms of their life cannot but be dissipated; for with them the influx passes through their organic forms down into the world, and there terminates and vanishes and never returns" and this because animals have no reception of the Divine. (Arcana Cœlestia, n. 5114e.) In the case of man, if the vessels "are decomposed, the singulars and particulars of the interior degrees which had been combined therein, return to the degree next higher." (*Ibid.*) But in the Lord's case, whose body was receptive of the Divine, as man's is not, even the vessels were made Divine (Apocalypse Explained, n. 78, and references in our former study.) Here are the three respective disposals after death, of animal, human, and Divine

matters. Another proof of the Lord's physical resurrection.

Mr. Hay finds a difficulty in our statement that the physical body was not part of the maternal human. This, as we have said, is the crux of the question. And Mr. Hay brings in the limbus as an explanation; but we hold that this is merely part of the same process. The very passage (True Christian Religion, n. 103) which we used to show that the body was not wholly Mary's contribution, Mr. Hay uses as proof that it was. "The body which is from the mother, is not the man in himself, but is from him." Man's body, then, is really from both father and mother (a matre . . . sed ex illo). If the body is derived from the soul, and the soul from the father, then the body is from the father via the mother. After all, it is ridiculous to say that the body is from the mother and the soul from the father, ignoring entirely the relation of father and mother as a whole. This helps us a little. We are also told that those who separate the Divine from the Human think that the Human with the rational soul and the perfect body came forth from the mother alone (Apocalypse Explained, Library Ed. Vol. VI, p. 491).

Mr. Hay argues that the body assumed by birth was rejected to give place to a "body, including the limbus of Divine Substance projected in its place" (p. 459). But the body was *not* from Mary. Neither did the limbus require rejection in lieu of another one, for even with man, the limbus is retained. Our own expression is surely simpler and more Scriptural, that the physical body derived from the Divine became wholly Divine when released from contact with the Mary human.

The *New-Church Quarterly* for July, 1914, takes issue with us on much the same ground. It says that "dissipation in the tomb is an express teaching of the Church." Certainly, if this is understood in reference to the maternal human. Says Barry, "Man has a lower nature—but it is his fallen nature not his body as body." To support this contention, the *Quarterly* quotes this passage, "The Lord put off the human from the mother, which in itself was like that of another man, and thus material" (Doctrine of the Lord, n. 35). But this human is not the Human of the Lord. This human was

dissipated. This human does not include the Lord's body. It has always been maintained that the Lord's body was dissipated. We tried to make clear the distinction between the Divine Human and the Mary human, including the body with the former, which therefore was not dissipated. For this reason we said that the word "dissipate" is never used in reference to the Lord's body at all. We shall shortly however use the word dissipate with reference to the maternal body, to which it properly belongs.

The Lord's Human consisted of the Rational, the Natural, and the Body. (Arcana Cœlestia, n. 3737.) The human of man also includes his body (Apocalypse Explained, n. 1071[2]). The Mary human also consisted of a "body" (*Ibid,* n. 1108[2]). These two bodies must be kept distinguished, and not confounded together, which has been done in the past, so that the whole subject has been obscured. It is really a case of the Lord's Human body versus Mary's human body. Certain things can be said of the first that may not be said of the second and vice versa. The two have been jumbled together in previous discussions. We must see what the first included and excluded, and likewise the second. The Lord's *real* body was from the Divine through the gate of birth from Mary; it was not dissipated but glorified.

If we therefore keep the statements that the Lord rose with the whole body of flesh and bone, intact and unchallenged, we shall be able to deal more satisfactorily with those passages which seem contradictory "and are not." If we distinguish the Human body of the Divine from the human body from Mary, the relation and interplay of both will be more easily discerned than in the past.

The denial of the bodily glorification is really a denial of the miraculous truth that the Lord is the *last* as well as the First, the *end,* as well as the Beginning. The Lord is not this if His worldly physical body of flesh and bone did not, by glorification, become Divine Substantial. The Lord descended (downwards) into the ultimate of nature to drive from it the evil which had insinuated itself into every part of it. What these ultimates are we are told, as follows, "His ultimate is

the skin" (Arcana Cœlestia, n. 10044[9], [10]). "The Ultimates are called flesh and bones" (*Ibid.*, Apocalypse Explained, n. 1112[3]). "The ultimate of Divine order is in the nature of the world" (Arcana Cœlestia, n. 10634[2]); and what this ultimate of Divine, not natural, order, is, may be seen from this passage: "Last things . . . are each and all things of the mineral kingdom, which are materials of various kinds, of a stony, saline, oily, mineral or metallic nature, covered over with soil formed of vegetable and animal matters reduced to the finest dust" (Divine Love and Wisdom, n. 65), all of which are to be found in the physical body.

In this way God became Man in ultimates as before He had been Man only in primes, adding a perfect Manhood to an already perfect Godhead; for before the Incarnation He was not Man in ultimates (Doctrine of the Lord, n. 36). "After the assumption of the Human in the world [this does not include the Mary human], He put on over these the third degree, called the natural, thereby becoming Man, like a man in the world; but with this difference, that in the Lord this degree like the prior degree, is infinite and uncreate, while in angel and in man they are all finite and created. For the Divine, which apart from space had filled all space penetrated even to the outmosts of nature" (Divine Love and Wisdom, n. 233).

This remarkable passage would seem to imply that the physical body derived from the Divine was really uncreate and infinite when born. That it is this now, is of course true. "In Him alone there was a correspondence of all things of His body with the Divine—a most perfect correspondence, infinitely perfect, giving rise to a union of the corporeal things with Divine Celestial things, and of sensuous things with Divine Spiritual things; and thus He was [and is] the Perfect Man and the Only Man." (Arcana Cœlestia, n. 1414e.)

It is in the light of this amazing doctrine of ultimates, and Divine ultimates, that the Bible accounts of bones begin to shine with Divine Light. The first declaration, "This is now bone of my bones and flesh of my flesh," with the accounts of the disposals of the bones of Abraham, Jacob, Saul, and the valley of dry bones, culminates in the prophecy applying to our

Lord on the Cross "A bone of him shall not be broken." This ends once more in the flesh and blood of the Holy Supper. Surely these many instances ought to prove to us that the ultimates of man in Him were made Divine, and that from this there is correspondence with the ultimates of man (The Divine Love, n. iv).

We therefore call especial and respectful attention to the opening quotation as expressing plainly what the Church teaches. Those who claim that the Lord's body was dissipated in the tomb are confronted with this dilemma. If the Lord has rejected the physical body which He had in the world, and has not glorified and made it Divine, then He has rejected the ultimate plane of His creation which is absurd.

We now desire to advance a few new thoughts that have recently come to mind in the further study of this subject, particularly in regard to the Mary human. In our original study we did not dwell so much on this phase. We asserted and still assert that the Lord's body was not dissipated, as has for many years been contended. But this which we may not say of the real body we may say of the Mary body. We seek to distinguish between the two. Mr. Hay pointed out that Mr. Jonathan Robinson maintained, "that the Lord had a mental human from the mother, but not a physical." This is not our position, for since the Lord's body was the plane in which both the Human and the Mary human acted, the evil would affect it adversely, as the Divine Good from within affected it rightly. Remove the Divine from that body, and it would be purely evil. (As a matter of fact, it would not then exist for the Divine was its origin.) Remove the Mary human and it becomes, as it is now, purely Divine.

The Lord's Human consisted of the Rational, the Natural, and the Body. Man's human also includes his body. The Mary human in its turn possessed "body" (Arcana Cœlestia, n. 3737: Apocalypse Explained, n. 1071^2, 1108^2). To define the elements of each, to see their relations and limitations and functions is to clarify the whole subject. The Lord's real body was from the Divine and born through Mary. Swedenborg uses the terms Human and Body interchangeably at times (Cf. Arcana Cœlestia, n. 10823, and Apocalypse Explained, n.

1108). In reading of the "Human" we must include in it the physical body, and sometimes when reading of "Body" we must include the prior degrees.

This Mary body was material, and to this the many words such as "dissipate" refer. The human from Mary included a material body, but this must not be confused with the material body from the Divine which was glorified and not dissipated. In our original study we said, "the word dissipate does not refer to the physical body at all, but to the infirm hereditary evils and falsities with which the Lord was imbued by Mary." (p. 292). By "physical body" we here meant the body from the Divine. This was glorified. We now wish to admit, for this point was not clear to us before, that with the infirm evils and falsities must be included the material part, which was strictly from Mary and attached to the physical body of the Divine. In other words the Lord possessed a dual body.

In this connection the passage from the "Doctrine of the Lord," n. 35, is more easily understood. "The Lord put off the human from the mother, which in itself was like that of another man and thus material." Before, we said that this could not be taken in the sense of "matter" but we now believe that it can. Doubtless this mistake now corrected will be welcomed by the editor of the *New-Church Quarterly*. In this passage the word "material" is contrasted with the Lord's Human which is designated "substantial." Both terms include body—in the former case, that from Mary; and in the latter, that from the Divine. It is a case of "substantial" versus "material" in an unusually wide sense. By the human from Mary, Swedenborg means the whole infirm human, even that lowest part of it which was body and matter; but which was, notwithstanding, not part of the Lord's real body, for the very simple reason that it was from Mary and not from the Divine.

The Lord gradually and continually, even to the last of His life when He was glorified, separated from Himself and put off that which was merely human, namely, that which He derived from the mother, until at length He was no longer her son, but the Son of God, not only as to conception, but also as to birth, and thus was one with the Father, and was Jehovah Himself. (Arcana Cœlestia, n. 2649[2].)

LESLIE ERIC WETHEY.

A PARTIAL STUDY OF THE NATURAL MAN:

And Incidentally of Some Significatives, and of the Necessary Care to be Observed in Making an Adequate Translation of the Writings.

Swedenborg frequently pauses in the course of some of his most profound explanations, to warn us that if we hope or expect to learn his real meaning, we must observe the "series" of things, or the order in which they are bound together. Again after reminding us that all "significatives" may have a good or an evil signification, he again warns us that in order to get the true meaning of any of them, we must carefully consider the context. Now he has made it perfectly plain that when his capitalized words are translated literally only a general truth is conveyed, sometimes a purely natural truth useful for one on the natural plane; but when we substitute for these words the definitions or significations that he assigns for them, then we get a particular truth under the general one, and a spiritual truth in the place of the natural one. Yet, while he has been careful in his writings to indicate his "significatives" by capitals, the translators, failing to observe this, have not seen their spiritual meaning, and have interpreted them literally, very much as the Japanese convert to Christianity did, when he encountered the significative "Rock." Desiring to render into his native tongue the grand old hymn "Rock of Ages, cleft for me," he did what many of my critics insist should be done with Swedenborg's "significatives," translated it very literally, and produced "Very old stone, split for my benefit." No one should complain of the literal exactitude of the translation; but what has become of the spiritual idea? Similar results have occurred in many cases where Swedenborg's significatives have been rendered literally, with the unfortunate result that in many of such cases what is said not only conveys no real instruction, but the instruction is perverted, and a false idea is conveyed, because the real meaning of the significative has not been absolutely stated.

While studying the chapter on "Permissions" (Divine Provi-

dence, nn. 234-274), in the course of preparing his article in the Symposium on the War in the last number of this REVIEW, the writer saw that the word *homo* in that chapter, both in the singular and plural numbers was used in a bad sense; i. e., that it did not merely signify "man," as it was translated, but the evil, unregenerate, natural man. It is only necessary to read numbers 234, 235 and 251 to see this very plainly. In the latter number we read: "For man (*homo*) is from nativity a little hell, between which and heaven there is perpetual disagreement." Then in n. 236 it was seen that this same "man" (*homo*) is designated as a "merely natural man," but the ground is laid for another very expressive designation. At the end of this number, this same "man" or "merely natural man," is said to be "one who acknowledges (*agnitor*) NATURE and human prudence." Then in n. 237, this same "man," or "merely natural man," or "one who acknowledges nature," etc., is designated as "every worshipper of self, and worshipper of nature" (*omnis cultor sui, et cultor naturæ*). Apparently two worshippers are here spoken of, and the verb which states their action should be in the plural number; but as a matter of fact, Swedenborg writes "Every worshipper of self, and worshipper of nature confirms (*confirmat*) himself against the Divine Providence." Evidently believing that Swedenborg had made a mistake in grammar here, his translators have made him say, "every worshipper of himself, and of nature confirms himself," omitting the second *cultor*. In trying to correct his grammar, they have utterly concealed his profound instruction. By using the verb in the singular number, he is telling us that these *cultors* or worshippers are one and the same person, that to worship nature is to worship self, and thus that by "nature" he means "self." To make this still clearer, eight different times in this number he says of this one that "*he* sees," "*he* confirms," "*he* reflects," etc. To still further emphasize this point, and to show beyond question that there is only one man and to fix his quality, the next number (238) commences: "The *same* natural man (*idem naturalis homo*), when *he* considers," etc.

Various things are adduced which are of Permission, and

yet are according to the laws of the Divine Providence, by which the natural men confirm themselves as is said "for nature against God, and for human prudence against the Divine Providence"; and these are divided into four classes and set forth in nn. 236-239. Those which are adduced in n. 236, and which it is said in n. 248 are those things by which the natural man who is a reasoner (*ratiocinator*) against the Divine Providence confirms himself, are fully explained in nn. 241-247, and are seen to be falsities of the understanding. Then those things adduced in n. 237, by which every worshipper of self and worshipper of nature confirms himself against the Divine Providence, are treated of in nn. 249-252, and are seen and are practically stated to be evils of the will, which are more deadly, and it is from these evils, especially the love of self, from which terrible wars derive their origin; but the thing to which attention is especially called, is, that while in n. 237 the man there spoken of is designated as "a worshipper of self and a worshipper of nature," yet in n. 253 where the things adduced in n. 237 are referred to, it is said that those things are they by which "the merely natural man" confirms himself against Divine Providence, thus proving that the worshipper of self and the worshipper of nature is only one man, and merely natural, i. e., altogether natural to the entire exclusion of what is spiritual and celestial. Then follow the things adduced in n. 238 which are all seen to be false religiosities,* and they are fully explained in nn. 254-260, in all of

* We are taught much about what Swedenborg calls *religiosum*. This word is often translated "religion"; but it is not that, nor is it a real true church, but something natural and preceding, as *Amor sexus*, or sexual love, precedes conjugial love. "Religiosity" has been adopted as a distinguishing translation of the term. It is external worship without internal (Arcana, n. 4440). A man is not blamable who has complete faith in it (*Ibid.*, n. 9011). Conscience is formed from it (*Ibid.*, n. 9112). Remembering these things, now note what we are taught in "Divine Providence," n. 245. *Uxor*, or "wife," represents a church; *concubina*, or "concubine," represents a "religiosity." This will perhaps illustrate and bring home to our minds the spiritual truth that Swedenborg lays down in "Conjugial Love," where by *vir*, "man," and *mulier*, "woman," by *maritus*, "husband," and *uxor*, "wife," he

which numbers the man treated of is designated as the "merely natural man" (*mere naturalis homo*), which, as just seen, is a most evil state. But a religion is a state of life, and here, one in which the thing that is accentuated is falsity rather than evil; and because of this, the man who in all these numbers, 254-260, has been expressly designated "the merely natural man," in n. 261, where all these numbers are summed up, and the real quality of the man is given, is simply

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means spiritual things and not mere physical men and women. If we realize this, and if, when we read his chapter on *Concubinatus* in the second part of the latter work, we have in our minds what he means by *vir*, that it is the "understanding," and what he means by "wife" and "concubine," as above, all apparent contradiction of what he teaches elsewhere will be removed; and he will not seem to teach what, as he plainly tells us in the "True Christian Religion," there is no nation in the whole world that does not know to be evil. For instance, let the reader introduce these spiritual equivalents into the translation of "Conjugial Love," n. 467, and note the result.

It is a very significant part of the revelation made to us, that no man and no church in his or its infancy, can possibly understand more than the "generals" of truth; and the multitude of "particulars," and the myriads of "singulars," can only be seen and understood as he or it progresses into the spiritual light of intelligence, and the heavenly light of wisdom. The revelator further tells us, that because of this condition, he was constrained to write in such a way that only the "drift" of his teaching could be seen; and in another place in such a way that a *false idea* would be derived from what was written, for otherwise NO idea would be derived. A still more suggestive hint is given to us, as to the necessity of "sublimating" the natural truths found in what is thus written, into "spiritual," and "celestial" or "heavenly" truths, by "calling into correspondence" the spiritual and celestial equivalents of the "natural" symbols and statements used. Understanding this, and remembering that we are taught in the Word that "the foundations of the walls," i.e. of the protecting doctrines of the New Jerusalem, consist of "all manner of *precious stones*" (Rev. xxi. 19), i. e. of spiritual and heavenly truths, and not of merely natural truths, we would realize that the new spiritual church which is to be "the crown of all the churches," and to endure forever, could only securely be built up on such foundations, and that perhaps one reason why it had not made greater progress and reached the spiritual altitude which it ultimately will reach, was because we had been attempting to build it up, in part at least, on merely "natural" foundations.

said to be "a natural man," thus distinguishing him from the man in evil as to the will spoken of in nn. 249-252, and it is explained that "every one in whatsoever heresy as to the understanding he may be, still can be reformed and saved provided he shuns evils as sins, and does not *confirm* heretical falsities in himself."

It would be very interesting to go into the more interior matters adduced in n. 239, discussed in nn. 262-274. Here the fundamental doctrines of the New Church are contrasted with the old heresies, and can be thought on only interiorly or on the spiritual plane; and the man described is one who is enlightened as to his understanding, and to that extent is a spiritual man. Despite this, and despite the fact that he may have a full understanding intellectually of Divine Truth, if he does not live it and love it, he remains a natural man; which fact is also stated in n. 261, where a summing up of all the numbers 262-274 is made and the man therein referred to is said to be a natural man, although in not one of them is he expressly named, as in all the other numbers, except that at the very beginning of the first number, 262, "a reasoner" (*ratiocinator*) about the Divine Providence is spoken of. From what is said about this man "thinking highly" (*altius*), and from many similar things, it is plain that the man spoken of is one in whom the rational or spiritual degree has been opened but has not been made heavenly by living and loving the truth.

One purpose of this study is to show that Swedenborg uses the expressions "man," "natural man," "merely natural man," "reasoner about the Divine Providence," and "worshipper of self and worshipper of nature," apparently interchangeably, and also apparently, as applying to one and the same man, when really he is making most subtle distinctions between the various kinds of natural men. This is only one of hundreds of such cases. Indeed, he tells us that he is going to use many words to express the same idea, now one and now another, and he warns us to be on our guard that we are not confused by this practice; and the obvious implication is that all these expressions mean exactly the same thing, whereas, the writer

believes that there is always a fine distinction made, which can be seen by those who carefully look for it. Again, he tells us that he is going to use the same word, as *terra*, land or earth, to express many different ideas. The reader is asked to consider the reason for this. The writer could suggest one, but refrains for two valid reasons: first, the requirement as to space in the REVIEW precludes a full proof of the suggested reason; second, in antagonizing the reason, the fact might be ignored, and one purpose of this article would be defeated, if his readers failed to note and carefully think about this very remarkable mode of procedure by Swedenborg in the Writings. A third reason might be added, that when any one has worked out such a question for himself the knowledge derived is far more valuable and abiding. If no other use has been performed by the writer in this very partial study, it is at least hoped that the necessity has been indicated of translators noting and expressing in some way the subtle distinctions spoken of, and the real force and meaning of all "significatives."

Another purpose is to call attention to some of Swedenborg's "significatives." The writer knows from his own experience, and from his efforts to teach others, how difficult it is to understand that to love nature is to hate God; that the worship of nature is the most deadly sin, and that "all in heaven worship God, and all in hell worship nature" (True Christian Religion, n. 77). It was not till he had noticed that the Latin word *Natura* in such cases was capitalized, and that the use of capitals indicated that the word so marked was a "significative," that he could learn what was really meant by such statements. Then it was gradually seen that by *Natura* was meant the "nature" of the natural man.

But the conclusion must not be drawn that this "nature" is always and altogether evil. Unless this nature is and could be regenerated, mankind could not be saved. By the use of two other "significatives," the Lord through Swedenborg, tells us how man *is* saved. Hundreds of times it is told us that the Lord came into the world (written *in Mundo*) to save the human race (written *Genus humanum*). Before

proceeding to explain this, the writer would like the reader to ask himself what idea he has in his own mind as to what is meant by saving the human race, and then why it was necessary for the Lord to come into the world. Note that it is not said "*this* world," and also note that the word *Mundo* is capitalized. When it is so, it does not mean "world," but it is used as the antithesis of *Cœlum* (heaven), which, when capitalized, does not mean, as Swedenborg says, "the Sky," but rather the heavenly state in which the will and understanding are acting as one. *Mundus* is the opposite of this, i. e., the "natural" state, in which the will and understanding are separate and at variance. The Lord in His infinite mercy took upon himself from Mary that natural state, and by reducing it to order, made it possible for the human race to be saved. As to this latter, remember what has so often been said, that the revelation to the New Church treats not of physical things, but of spiritual. By the *Genus humanum* or human race, are meant, not physical beings, but the will and understanding of the natural man, or as Swedenborg so often says, "what is the same," of the natural mind. The Lord saved the human race, by coming in *Mundo*, i. e., into this natural state, and healing the natural mind by causing the will and understanding to act harmoniously as one, and thus opening it to influx from the rational and heavenly minds and thus from the Lord. It was the "natural man" or mind that needed to be healed; as the Lord Himself declared, "They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners, to repentance." These truths are so vital and are of such surpassing importance, that they are repeated in three Gospels. (Matt. ix. 12-13, Mark ii. 17, and Luke v. 31-32). It was the "natural man" that was sick and needed a physician. It is said above that the unregenerate natural man is hell. The Lord took on this "nature" from Mary, in order that He might encounter and conquer all hell. So He redeemed man and made it possible for him to be saved, when he on his part co-operated, doing this "as of himself," yet acknowledging that the power, the will and the inspiration to do so, were from the Lord.

These examples show how Swedenborg uses these significatives. He has explained that the Divine Truth on most subjects cannot be plainly stated, because it could not be understood, and if it were, it would be rejected or profaned. The eternal truth "that all in heaven worship God and all in hell worship nature," did not convey to the men who first read the statement, and probably does not to most now, the profound spiritual meaning involved; but it did convey one salutary, external lesson, that God must be loved if heaven is to be gained. By using the significative *Natura,* which he had explained, the profound spiritual truth is taught, that the love and worship of self is the direct opposite of the love of God, and is hell itself. It would not do to make this too plain and therefore it is communicated as above, so casually, that the translators thought Swedenborg had made a mistake in grammar, and corrected him by leaving out one of the subjects of a verb in the singular number.

Still another purpose is to make translators see the necessity, first of noting the "significatives," and then in some way of calling the attention of the reader to the meaning of the same. If these translators should use the modern Latin editions, they could no longer do the first, because the modern Latin editors have done as one writes: *Grandes litteras, parcius usurpavimus,* "capital letters we have used sparingly." The verb *usurpo* does mean "to use," but it also means "to unlawfully use" or "to usurp," and when transplanted into the English has only the latter meaning. What was done, was an unwarranted and dangerous "usurpation." Before doing so, it should have been noted that Swedenborg did not make such a use of capitals in his scientific works. Even in the "Adversaria," when explaining the identical passages afterwards explained in the "Arcana," he does not use them. Before "usurping" the right to abandon the use of them, his reason for their use should have been more carefully and patiently sought.

Wm. McGeorge, Jr.

CURRENT LITERATURE

"POSTHUMOUS THEOLOGICAL WORKS."*

THE first of the two volumes that are to bear the title of "Posthumous Theological Works" has recently been published, and is now before us. Somewhat more than half the volume is made up of a number of small works ("Coronis," "Invitation to the New Church," "Canons," "Doctrine of Charity," "Word of the Lord from Experience") that have long been available as separate publications of the Swedenborg Society of London; but the latter two-fifths consists for the most part of "The Last Judgment (Posthumous)," "The Spiritual World," "Argument Concerning the Judgment," "Five Memorable Relations," "Conversations with Angels," and some other quite short works, none of which have heretofore been available in book form. The volume will prove an especial delight to any New-Church reader who is not already acquainted with its varied contents. A remarkably low price has been placed upon the book; and every purchaser will get much more than his money's worth.

Since the above paragraph was put in type, the second volume has appeared, the contents being, "Prophets and Psalms," "Scripture Confirmations," "Precepts of the Decalogue," "Marriage," "Indexes on Marriage," "Brief Bibliography of Swedenborg's Works," and "Index of Publications of the American Swedenborg Printing and Publishing Society." B. A. W.

* *Posthumous Theological Works.* By EMANUEL SWEDENBORG. Edited and translated by Rev. John Whitehead, M.A., Th.B. New York: American Swedenborg Printing and Publishing Society. 1914. Vol. 1, 616 pp.; vol. 2, 592 pp.; 8vo. 60 cents each.

"THE HEART OF THE WAR." *

We had expected to print a notice of Rev. Mr. Smyth's "Heart of the War" in the last preceding number of our quarterly; but the plans which finally resulted in making that issue a special War Number, and in devoting the entire space to articles bearing upon the European conflict, involved the abandonment of the customary Editorial Department, and therefore of the Current Literature section. But the issue contained references to this notable work, as well as an attractive and informing advertisement concerning it; and the book itself has now been so long before our people, and has become so well known among us by a quite unprecedented sale, than an extended notice at this time is hardly called for.

As is well known, the purpose of the book is to deal with the spiritual side of this mighty conflict, namely, the "war of ideas, of principles, of motives and purposes, of spiritual forces both good and evil" within the outward manifestations of physical violence; and the main part of the volume consists of seven excellent sermons on themes suited to this end, written in their author's usual virile style. Their titles in due order are as follows: (1) Unsafe Defences; (2) Can the Prayers of a Nation for Peace Avail? (3) The Peace of Christ for Which We Pray,—What Is It? (4) Why Are Wars Permitted? (5) The Axe Laid at the Root of the Trees, —Fixing the Responsibility; (6) "The Will to Power"; and (7) Love Your Enemies." We ought not to omit mention at this point of the early pages of the volume, devoted as they are to Memorable Words on War, Patriotism and Peace, not only from Abraham Lincoln and Woodrow Wilson, but especially from the Bible and Swedenborg.

The main theme of the treatise as a whole would seem to be most accentuated in the discourse on Fixing the Responsibility; but as a matter of fact it permeates the pages from

* *The Heart of the War:* The War as a Challenge to Faith; Its Spiritual Causes; Its Call for a New Allegiance to the Prince of Peace. By the Rev. Julian K. Smyth. New York: The New-Church Press, Inc. 1914. 157 pp., 12mo. 75 cents.

beginning to end; and the insistence that the heart of the war is to be found in the underlying spiritual causes that have fomented it in the dispositions of the nations engaged (not to mention the presence of the same spiritual tendencies elsewhere), and that in final analysis this conflict is a struggle between the powers of darkness and the Prince of Light, leads progressively on to the ringing appeal in the closing pages, calling all Christians to assert their allegiance to their Lord and Master, and to exert their influence to make the rule of the Prince of Peace more pronounced than ever before, and progressively more so, until hostilities shall everywhere cease, and peace be permanently established throughout the world.

B. A. W.

"THE AUDACIOUS WAR." *

In "The Heart of the War" (elsewhere noticed in this issue) we have a New-Church clergyman's treatment of the subject of the transatlantic cataclysm; in "The Audacious War" we have a New-Church layman's treatment of the same subject, the layman in this instance being the publisher of the most important financial newspapers of New York, Boston and Philadelphia. The seventeen chapters of the book originally appeared (without thought of publication in book-form) in the same number of issues of these financial journals; and—as the cover wrapper informs us—they present "a business man's view" of the war as regards "its commercial causes, its financial aspects, and its cost in men and money for the first six months."

"The Audacious War"—such is the title of Mr. Barron's book. If we ask, Why "audacious"? we find a partial answer to this question at that place where its author informs us that the war is not audacious on the part of the Allies, but on the part of the Germans (p. 11). In his opinion, then, the war was instigated by Germany; and in pursuing it, Germany has been audacious, i. e., "unrestrained by law, religion, or propriety." (Century Dictionary).

* *The Audacious War.* By Clarence W. Barron. Boston: Houghton Mifflin Co. 1915. 192 pp., 12mo. $1.00 net; $1.10 postpaid.

From the preface of the volume we learn that it owes its existence to Mr. Barron's recent visit to Europe for the purpose of studying the war and its underlying causes at first hand, so far as this might be possible by conference with financiers of his acquaintance. Unexpectedly his contact extended even to diplomatic and government circles. Reporting the results of his investigations, he tells us flatly that "the immediate causes of this war, and I believe they have not before been presented on this side of the ocean, are connected with commercial treaties, protective tariffs, and financial progress." He points his finger straight at the Kaiser, and says in substance, There is the man who is responsible for the war; who might have prevented it, but would not; who, in command of the German war-machine, has through recent years turned defensive Germany into aggressive Germany; who dictated the terms of the Austrian ultimatum to Servia, and prevented every peace proposal from effectively reaching Austria; etc., etc. And our author more than hints that the Kaiser's responsibility in this instance is to be attributed to his mental irresponsibility; for he says (p. 148):

> Of the German modern war-philosophy the world outside can hold but one opinion. It might have been supported as a purely tentative or speculative philosophy, but it could have been promoted in practice only by a crazy ruler. I was not therefore surprised to find circulated in Paris an article by an American physician which I had permitted to be published in America at the outbreak of the war, showing the mental weaknesses and hereditary taints of Germany's war lord.

The book attempts to show that the ultimate aim underlying the Kaiser's ambition, is to rule the world,—an aim which every New-Churchman knows to originate in Hell. At a time when all Germany's rivals were unprepared and wholly unexpectant of war, right at hand, the ruler of the only nation that was fully prepared, prompted by his hellish motives, and thinking that the opportune moment had arrived, took occasion to press the trigger. Now all the other nations are concerned that the audacious war thus started shall be carried to a finish that shall result in the destruction of the German war-machine, and, through the effectual establishment of

international courts of justice backed by an international police force, make another such war an impossibility. Mr. Barron turns prophet in considering this phase of the subject; and no one of us can help hoping that he will prove a true prophet when he says, "From this war must follow a world federation and international citizenship."

From what we have thus far said, our readers might infer that Mr. Barron's attitude toward the German people is unfriendly; but this inference would not be correct. On the contrary, Mr. Barron is a warm admirer of the German nation, and its efficiency. (See the footnote to his article entitled "What Does the War Mean?" in this issue of the REVIEW.) What he does not admire, is the militaristic oligarchy that rules it.

There is no person really interested in the problems of this war, who will not find in Mr. Barron's pages much to interest and instruct him,—matter that in considerable part he will not find elsewhere. The whole is presented in the breezy way of the professional journalist, and is as entertaining as a good novel. B. A. W.

THE WAR NUMBER OF THE HIBBERT JOURNAL. *

THE October issue of that excellent quarterly, *The Hibbert Journal*, is so largely devoted to articles bearing upon the war in one way or another, that it may well be spoken of as the War Number of that magazine. Of course the viewpoint is English, but English in about as non-partizan and impartial a frame of mind as can well be conceived, all things considered. All the articles are well worth reading; from "The Supreme Duty of the Citizen at the Present Crisis," by the late Field-Marshal Earl Roberts, through "The Ethics of War," "Mechanism, Diabolism, and the War," "Why We Are Fighting," "Thoughts on the War," "Literature and Politics in Modern Germany," "German Philosophy and the Present

* *The Hibbert Journal;* a quarterly review of religion, theology, and philosophy. London: Williams & Norgate. Boston: Sherman, French & Co. Yearly subscription, $2.50; single numbers, 75 cents.

Crisis," "The Philosopher of 'The Will to Power,'" and five other articles, which are not related to the conflict. Many interesting quotations might readily be culled from the contents; but it pleases us best at the present moment to choose one from an article in the January issue, which issue is also to some extent given up to the consideration of matters bearing upon the present condition of Europe. The article from which the following quotation is taken is entitled "Why We Are Fighting"; and it purports to be a reply to the article of the same name by Sir Henry Jones in the October issue.

The world-tragedy which we are witnessing today is *the death of Protestantism.* Not for a moment do I imply by this any rejuvenescence of Catholicism. I mean that the great world-phase which began with the Reformation is nearing its end—in unspeakable holocaust; in vast dissolution; and yet, like the laboring ocean in the sublime image of Schiller, "as if striving *to bring forth another sea.*" What new thought-forms are emerging I will not here try to say. It will be enough for the present to note that essentially the European war marks the crisis of the practical Atheism with which not Germany alone, but all the nations of Europe, despite their various religious forms, have this many a year been permeated. . . . Such a Protestantism is foredoomed. . . . Luther, today, is dying. His Germany is far from being even wholly Protestant; on the troop-trains one sees scrawled in chalk, "One God, one Kaiser, one Pope," and German statecraft is profoundly influenced by the Catholic vote. Inoculated with the virus of her old foe, as well as smitten with old age, Protestant Germany is dying. But her death, which signalizes, broadly speaking, the defeat of armed Agnosticism, the destruction of the last formidable phase of degeneration which has ensued on the lapse of the faith of the Reformation, will, it seems to me, be followed by a revival, in new forms, of faith and intellect, a revival which has hitherto been prevented by Nietzscheism and all its petty but fatal microbian derivatives, but which will have fatal effects on the older European beliefs as soon as it comes to power. "Moriens ero mors tua, Papa." (pp. 335-7.)

The author of the article from which these sentences have been taken, is Edward Willmore. We might almost think him a New-Churchman, disguising himself a bit.

B. A. W.

HANDBOOK OF THE EUROPEAN WAR.*

THE best general book that we have seen dealing with the historical, commercial, and natural influences that have combined to bring about the present war, is that volume of the H. W. Wilson Company's Handbook Series bearing the same title as this notice. It is "a source-book of first hand authoritative information on all phases of the great war, by the leading statesmen and writers of all the countries engaged . . This volume contains the best of all material that is now available, much of which is inaccessible to the average reader." Not only is there a general introductory chapter describing the complicated relations that previously existed between the various countries engaged, but each country is also taken up separately, with appropriate special introduction. In addition to the general information and the articles by noted writers, the important parts of the diplomatic correspondence constituting the Official Papers of Belgium, Germany, Great Britain, and Russia, are also given. To those desiring further knowledge of underlying conditions, the sixteen-page bibliography at the end will be a sufficient guide to such literature as was available at the time of its compilation.

B. A. W.

LETTERS ON NEW-CHURCH SUBJECTS.†

MATTERS of New-Church Doctrine simply put are to be found in Mr. Morris's "Letters to a Niece." A great variety of subjects are treated, such as How to think of God, Prayer, Spiritism, The Spiritual Sense, Christian Science, War and Providence. The letters on Grace and Beauty are particularly good. The author refutes the idea of Grace as a kind of favoritism bestowed on those who believe that Christ died as

**Handbook of the European War.* Edited by STANLEY S. SHEIP; with a bibliography by CORINNE BACON. White Plains, N. Y.: The H. W. Wilson Co. 1914. 334 pp., 12mo. $1.00 postpaid.

†*Letters to a Niece on New-Church Subjects.* By H. N. MORRIS. London: The New-Church Press, Ltd. 1914. 136 pp., 12mo. 60 cents.

our substitute; and he says, "The Sun of Righteousness [like the natural sun] shines freely for all; but some are remote and others are near. . . . The Lord's favorites, if I may so call them, are those who rise highest in light; who live hottest in heavenly love; who see His secrets clearest and understand His thoughts best; who love Him and their neighbor most. Grace, then, is something very real; and as we grow in heavenly love and wisdom, we grow in grace." Under the heading Beauty the writer of the letters says: "Why is nearly everyone such a slave to beauty? The secret is that human beauty of face and of form and of expression is an outward form or correspondence of goodness and virtue. . . Virtue alone, you might say, keeps the keys of the baths of perpetual beauty,—a beauty the enamel of which is not laid on, but comes out from within, and is perpetually renewed. It is a beauty that is beautiful for ever."

The teaching is not merely thrown into the form of letters, but the volume is a collection of actual letters written to an eighteen year old girl. They gain in force because they are short (seldom three pages in length); and they should form a useful collection to put into the hands of a young inquirer.

HAROLD S. CONANT.

MEN OF GENIUS INFLUENCED BY SWEDENBORG.*

THE series of sketches contributed by H. N. Morris in 1909 and 1910 to the pages of the *New-Church Young People's Magazine* of our English New-Church brethren, have been here brought together and republished in book form, so that the pleasure of their perusal may be enjoyed by a larger circle of readers than originally contemplated. Though written for young people, the information they contain is likely to be new to the average New-Churchman of mature years, especially in America; and the book is worthy of being brought to the

* *Flaxman, Blake, Coleridge,* and Other Men of Genius Influenced by Swedenborg; together with Flaxman's Allegory of the "Knight of the Blazing Cross." By H. N. MORRIS. London: New-Church Press, Ltd. 1915. 174 pp., illustrated, 8vo. $1.00, postpaid.

attention of all New-Church readers regardless of age. Of course the little volume is especially to be commended to our young people; for who knows where the latent spark of genius may be hidden that may be fanned into productive energy by the power of suitable examples, especially when those examples are shown to have drawn some of their inspiration from Swedenborg, of whom one of them (Blake) tersely remarked, "His works are well worth the attention of painters and poets: they are the foundation for grand things." Some of us are so convinced of the truth of this statement of Blake's that we almost wonder that some of our young people do not sense this fact, and proceed to work ceaselessly in the inexhaustible mine of Swedenborg's writings, seeking to build up a treasury of precious knowledge, mindful that a well-stored memory is essential to literary and other greatness.

The customary meaning of the term "genius," as applicable especially to eminent persons of artistic temperament, is evidently that held by the author of these brief sketches, which introduce to our consideration only artists, poets, and other men of letters, as the names of Flaxman, Blake, Coleridge, Powers, Sutton, Emerson, Wilkinson, and the Brownings, testify. Every one of these persons is worth knowing about. But whatever eminence they attained as geniuses, it is certain that they will sometime be mightily surpassed, and presumably by New-Churchmen.

A unique feature of this volume is that part of it which reproduces for the first time a remarkable little work by John Flaxman, entitled "The Knight of the Blazing Cross,"—a work which he presented in manuscript to his wife on her birthday fifteen years after their wedding. This allegorical series of pictures with brief descriptive legends, is the subject of a special chapter, in which Mr. Morris elaborates and explains the allegory.

As books suitable for young people are not often produced by our publishing houses, this illustrated volume should have a considerable sale in this country. In this connection we may also call attention to another work by the same author,

"Letters to a Niece on New-Church Subjects" (also a reprint from the *New-Church Young People's Magazine*), which is noticed elsewhere in these pages. B. A. W.

"THE RELIGION OF THE SPIRIT IN MODERN LIFE." *

Dr. Dresser has given us another delightfully written book upon a topic that will appeal to many. On the cover we read that the purpose of his book "is to interpret religion from the point of view of inner experience, in contrast with the creeds and organizations by which it is often judged. Approaching the subject in an essentially philosophical spirit, the author endeavors to discover and develop a standard by which various types of religion may be estimated. Emphasis is placed upon the practical values on the common basis of the spiritual life, although the doctrines insisted on in the churches are not excluded. The experience of the Divine presence is taken as the clue to all that is most consequential in the religious life, and each individual is counselled to make the utmost of his own approach to that experience. But the aim of the book is to supply the corrective of mere individualism, and hence interpret the Divine presence in universal terms."

As we read these words, which are a summary of the book from the author's point of view, and as we read the book itself, we are struck with the faintness of the impression that is made upon our consciousness by the words, even though we are charmed by the clearness and gracefulness of the statements. We have no fault to find with Dr. Dresser's literary style, the style of a philosophical idealist, but somehow his words and ideas do not reach down and take hold of one's soul. They are like the sunlight in winter that brightens, but does not warm, and still less penetrates into the sleeping world to awaken it. We think the fault lies perhaps in the

* *The Religion of the Spirit in Modern Life.* By Horatio W. Dresser, Ph.D. New York: G. P. Putnam's Sons. 1914. 311 pp., 12mo. $1.50 net.

somewhat formless system that he advocates. Fixed doctrines may be distasteful to him, but they have an advantage that he lacks,—they at least give substantiality to the spiritual by providing it a form. We must have something to grasp firmly, to take hold of and examine, before we can discern its value.

There is no doubt of Dr. Dresser's overwhelming desire to help the world; and he does give helpful expression to the aspirations of many. But what he says is not concrete; it eludes the grasp when one would close his hand upon it. As suggestive essays this new book of Dr. Dresser will charm and prove helpful.

WALTER B. MURRAY.

"THE SON OF THE PREFECT."*

MR. SEARS has been known as a writer of history by his excellent work on "The Political Growth of the Nineteenth Century," published by the Macmillan Company; but, so far as we are aware this is his first work of fiction. It is not a wholly new departure, however, for his purpose still is to set forth history; but he calls into service the skill of the novelist in addition to that of the historian, and shows himself equally gifted in both directions. The remarkably clear and graceful style which characterized the writings of his father of the same name, the late Edmund Hamilton Sears, greatly esteemed in the New Church for his "Fourth Gospel the Heart of Christ," gives an added charm and strength to these vivid pictures and descriptions of life in ancient Rome at the time when our Lord was living upon the earth. Herein do we find the great value of the book, it helps us to realize how great was the need of the Lord's coming to save the world. There is not a character introduced who does not show this need.

The Prefect is a fine type of Roman ruler, and his son is a noble youth for those days in Rome, so fine, indeed, that we are led to wonder at the story's close, when he is sent off to

* *The Son of the Prefect;* a Story of the Reign of Tiberius. By EDMUND HAMILTON SEARS. Boston: Richard G. Badger. 1914. 449 pp., 12mo. $1.25 net.

Jerusalem as a Centurion, if such a one as he might not have stood watching with his soldiers at the foot of the cross when the Savior died, and the earthquake rent the vail of the temple; who, when he beheld so much that was wonderful in the sufferer exclaimed, "Certainly this was a righteous man! Truly this was the Son of God!" But the author has reserved the narration of it for a subsequent volume. Here we have only the life of the young man in Rome, which was, indeed, a suitable preparation for it. He was a young giant in brain and brawn, spending his time in the gymnasia, or baths; or with the gladiators, learning to use the sword with the utmost skill and strength; or with the gay youth of his own class, but always avoiding their excesses. In his company we meet every variety of life and character, perhaps, in both men and women, in the palaces and in the slums, of that great city, which was then the proud mistress of the world.

The crowning picture of these old Roman days is found in the description of the chariot race in the Circus Maximus, followed by the gladiatorial fight in which the hero, disguised as an African in boyish adventure, narrowly escaped with his life. Here the author not only exhibits consummate skill as a writer of fiction, but also remarkable knowledge of the details of the manners and customs of that ancient Empire, and the ability to enter into surprising sympathy with every situation, which enables him to take the reader with him into the very life of his story. The interest never flags; indeed, after reading two or three chapters it is difficult to stop before the end is reached. This is due partly to a very clever love plot, full of the unexpected, which we have not revealed lest we mar the pleasure of those who wish to read the story for themselves.

H. C. H.

"JESUS AND POLITICS." *

HERE are one hundred and seventy short and delightful pages for the Christian who is up-to-date. "Neighbor-love"

**Jesus and Politics;* an Essay towards an Ideal. By HAROLD B. SHEPHEARD, M.A. With Introduction by VIDA D. SCUDDER. New York: E. P. Dutton & Co. 177 pp., 12mo. $1.00 net.

and "the commonwealth" are the two key-words to the whole book. It is a book with which even the most critical will find little fault, for the reason that it possesses the peculiar merit of simplicity.

A recital of the nine chapter-headings will give, in the briefest possible space, a general idea of the trend of Mr. Shepheard's thought:—"I. Jesus and the Two Worlds. II. The Christian and Politics. III. The Churches and Party Politics. IV. 'Blessed are ye Poor.' V. Right Poverty. VI. Blessed are the Meek. VII. 'As Thyself.' VIII. Duties. IX. The Church and the World." But those headings, which might be found in many another book of essays or sermons, convey little idea of the fresh and stimulating thought the chapters contain. He declares that "a new spirit is rediscovering Jesus for us," and that the time has now arrived for the churches to break away from dogmas about our Lord. He would have men know Jesus as He was, not "Jesus in a creed," (p. 3). And with that as his starting-point, Mr. Shepheard sets forth boldly and yet temperately to apply the very simple and fundamental teachings of our Lord to the social, industrial, and political conditions of today. In this respect his effort closely resembles that which many Christian writers are making now, and which is so well exemplified in Rauschenbusch's "Christianizing the Social Order,"—a much larger work written to test our present social order by the standard of pure Christianity, and to urge the realization of the Kingdom of God upon earth. And Mr. Shepheard's book, like that, is the expression of a great spiritual hope. It says, in effect: Yes, we know that individual regeneration must go on; but now let us *socialize* the Christian virtues. To use the author's own words:

> The Kingdom of Heaven comes out into the world and clothes itself, if you will, in Acts of Parliament. . . . But, to begin from without, to put politics first, as though men were made good by Act of Parliament, is to begin at the wrong end. . . . Nevertheless, and this is the complement of the other truth,—the Christian life is not only contemplative, not only content to wait always upon its spiritual source, but active. Jesus came down from the mountains to heal their bodily diseases. . . . To clothe the naked, and feed the hungry,

and set free the prisoned soul, means political action. Charity is not enough. . . . The Christan's duty is something less agreeable; it involves soiling our hands with politics, and digging down to the roots of the social evils which create the objects of our charity; not neglecting the easier virtues, but doing justly and believing uncompromisingly that any soul is worth as much as our own. (pp. 25, 26, 31, 32.)

The idea which most of all impresses us in this book, and in all similar books of today, is the recognition that human society is not a mere dead mechanism, but is a living, growing thing, and that it is passing from individualism towards community forms. (pp. 95, 123.) Organization, combination, State and Federal control of industries, of transportation and other public utilities, all point in that direction. These reflections lead to the grandest possible conception of the whole universe of humanity as constituting essentially a *Maximus Homo* or Man in greatest form. Very gradually,—no matter how many cycles of time it requires—the race is coming into that truly human form. The fundamental reason is, that the Lord our God is the Divine Man, and that everything He creates is intended to come ultimately into the human form. By "form" here of course is meant not shape but relation of parts, as when we speak of a monarchical or a representative form of government. Hence our social body may be in unheavenly or in heavenly form. Now, the essential element in all heavenly society is the unselfish love of others and desire to serve them, or, to use Mr. Shepheard's term, it is "neighbor-love." This is the only kind of love that is truly human, because it has its origin in the Divine Human love of God for men. Insofar, therefore, as neighbor-love is lived and ultimated in Church and State, so far will society grow into the truly human form. There are marked evidences—and among these should be counted such a book as this by Mr. Shepheard —that the social body is so growing more and more into a perfected *Maximus Homo,* because it is coming more and more into an image and likeness of the Creator, our *Deus-Homo.*

C. G. Hubbell.

THE YOKE. *

MR. PIPER'S little volume, "The Yoke," proceeds from the text: "If any man will come after Me, let him deny himself, and take up his cross and follow Me." It falls into three chapters: the first, growing out of "Let him deny himself," is called, "Securing the Poise;" the second, a development of "And take up the cross," is given the title, "Lifting the Load"; and the third, based on "Let him follow Me," is headed, "Taking the Right Path." This three-fold requirement the author conceives to be "The Yoke" referred to in the words, "Take My yoke upon you and learn of Me,. . . . for My yoke is easy and My burden is light."

The book is suggestive rather than thorough; and it has a number of interesting anecdotes used in illustration. An appealing example of story is the one attributed to Ian Maclaren. While sauntering along a country lane one hot afternoon, he met a bonnie wee lassie who was very red in the face from the heat and who breathed heavily under the burden of a chubby youngster she carried in her arms. "Isn't he too heavy for you?" inquired the kindly minister. "He's no' hivvy, sir," came the reply, with a smile of loving pride, "He's ma brither."

Also there are some suggestive things said in epigram: "Why should the church stand like a grave-stone six days a week, with the key in the sexton's pocket?" "When the passion for the souls instead of the dollars of men fills the horizon of aspiration for both rich and poor, there will cease to be any upper and lower classes."

HAROLD S. CONANT.

* *The Yoke.* By DAVID ROY PIPER. Minneapolis: The Nunc Licet Press. 1914. 60 pp., 16mo. 25 cents.

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